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Rashi on Jeremiah
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Rashi on Jeremiah

Chapter 1

Verse 1

The words of Jeremiah the son of Hilkiah, etc. When the son of Calcaltha, the servant of Jeremiah, came from the harlot's region, and behold, the son of Matkantha, the servant of these Israelites, corrupted their deeds, which came from the seed :kosher

Verse 2

To whom the word of the Lord came, etc., and upon whom the Divine Presence began to minister at that time.

Verse 3

And it came to pass in the days of Jehoiakim. And he was a prophet all the rest of the days of Josiah, and the days of Jehoiakim his son, and the days of Zedekiah his son, until the end of the twelfth year, that is, the year until the captivity of Jerusalem in the fifth month.

Verse 4

Verse 5

Before I formed you in the womb, etc. From the days of the first Adam, the Holy One, blessed be He, showed it to man, generation after generation, and to His prophets: I will form
you. The form of the word: I knew you. I made you known to them in a language like I was not known to them (Exodus 6:3)
I have consecrated you. I have appointed you for
this purpose, a prophet to the nations. For Israel who were behaving like the Akkadians, so it is required in my book, a prophet from your midst, etc. (Deuteronomy 18:15) I will raise up for you and not for those who deny the Torah. Why do I raise up a prophet to the nations? I gave you to the children of Israel who were behaving like the Akkadians. Before you were born, I consecrated you for you. I said to Moses, I will raise up for them a prophet like you (Deuteronomy 18:18). This one proved them, and this one proved them, this one prophesied for forty years, and this one prophesied for forty years.

Verse 6

:Ahh. L. Yelled Conflynt Belaz
For I am a boy. I am not fit to reprove them. Moses reproved them near his death, already considered in their eyes by how many miracles he performed for them: He brought them out of Egypt and parted the sea for them, He brought down the manna, He made the quails grow, He gave them the Torah, He brought up the well. I am at the beginning of my mission, I come to reprove them.

Verse 7

To all whom I send you, you shall speak to the Gentiles,
and to all whom I command you, you shall speak to Israel.

Verse 8

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Verse 9

And the Lord sent his hand. Every mission that is with Yad Lashan was extended to 31 as a translation and the Lord sent 10
Proverbs of her prophets:

Verse 10

I have entrusted you. Your provisions to the Akkadians.
: To break up and to break up. Dispatcher in English

Verse 11

:Makael Shaked. From the words of Balazs, and Jonathan translated Makel Shaked, King of Demuchi, to Abasah.

Verse 12

You have seen well. This almond tree is in a hurry to put out a flower before all the trees. I too am in a hurry to do my thing, and the Midrash Agada says that this almond tree is from the time of its embalming until its completion of cooking twenty-one days, as the number of days between the seventeenth of Tammuz, when the city was destroyed, and the ninth of Av, when it was burned.
The house:

Verse 13

: A swollen pot. Boiling in the Vailnat of Laz: And his
face. His boils are like ashes in Laz.

Verse 14

Evil will arise from the north. Babylon is to the north of the Land of Israel.

Verse 15

Verse 16

And I will speak my judgments against them. I will plead with them against Judah and Jerusalem.

Verse 17

:Tha'aron Matanich. L. Urge like a man of valor.

Verse 18

:To the kings of Judah. Against the kings of Judah

Verse 19

And they fought against you. And they judged and rose up to receive you into the secret of the proverbs of your prophecy.

Chapter 2

Verse 1

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Verse 2

I remembered you. If you would return to me, I would have compassion on you, because you remembered the kindness of your youth and the love of your wedding, your wedding to the Lord, your wedding to the Lord, your wedding to the Lord, and what is the kindness of your youth? You went after the messengers of Moses and Aaron from a dry land. You went out into the wilderness, and there was no way to go.
:Because you believed in me

Verse 3

Holy Israel: As a contribution of
the firstfruits of its harvest. As the firstfruits of the harvest before the Omer, which is forbidden to eat, and its eater is obligated: Yes, all who eat it will be guilty. Yes, the LORD.

Verse 4

Verse 5

Verse 6

"And they said not, Where is the Lord? For we will follow God after him."
:Arava. Planor"a Belaz
:And swim. Italicized in the language of "Infushia"
:Tzia. Dishgata in English
And photographs: The language of darkness.

Verse 7

To the land of Carmel. To the land of Israel, which is like Carmel, is like a forest planted with trees.

Verse 8

Torah scholars: Sanhedrin
And the shepherds. The kings.
:They prophesied in Baal. In the name of Baal

Verse 9

I will still fight. Before I bring evil upon you, I will still argue with you through my prophets, even though I have fought with you.
:For many days now

Verse 10

:Katiem Islands. To the Kataeem Islands
A. Ishlaz Balaz
And they sent to Kader to see their custom.
And we observed very carefully. And we paid attention to look at a beautiful thing. Like if, if a nation has changed its gods from them, and although they are not gods, and my people have changed their glory, in which it was honorable, and the two and the potters, dwelling in tents and shepherds of flocks and travelers and going and moving from pasture to pasture and from desert to desert, and carrying their gods with them to the place where they camped there, and I carried you until I established you and you placed me, thus did the Lord, and our masters said, The two serve water and the potters serve fire, and although they know that water quenches fire, they did not place their gods.

Verse 11

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:To no avail. In the Akkadian language, there is no benefit.

Verse 12

His name is heaven. LXX They were astonished as they were astonished, and it is the language of commands as if they said to us, "This is what they are like." (1 Samuel 14:9)
:And his hair. Saar's tongue:
Destroy very much. As if you are destroying the Temple that is about to be destroyed

Verse 13

Two evils. If the conversion is feared in the same way, there is one evil here, and now that they have abandoned me, I
A source of living water To follow the Akkadians, who are cisterns of water that are gathered and broken and cracked: and whose waters are swallowed up in their cracks, these are two evils: to hew. to dig.

Which they will not contain. Tyndranth is filled with their waters, whose waters blur their lips and walls, and they fall:

Verse 14

Born in a house. Son of the mother.

Verse 15

:They will roar. They roar in the present tense.
:Infidels. Kings
:Ignite. Set on fire.

Verse 16

: Also the sons of Noph and Tahpanhes. They are Egyptians whom you trust for help.
:Yeruch Qadqud. L. Ritziza, as translated, and Ritz and R'a'u

Verse 17

Will this not be done to you? Will this evil and calamity be brought upon you by your guilt and iniquity, because you have forsaken the Lord your God?
When I led you on the path, He would teach you the path of goodness and righteousness.

Verse 18

Why do you go to Egypt? Why do you leave me and trust in Egypt?
To drink the waters of Shihor. Remember that the river is the Nile, as it is said of the Shihor: which is on the face of Egypt in the Book of Joshua (13:3):
And what have you to do with me? That you may go to Assyria to cross the
Euphrates River.

Verse 19

Your evil will rebuke you. The end of your evil will bring you sorrow. And your
rebukes. L. Naughty children (Lakman 3) L. You will rebuke you. L.
Moral
And I was not afraid. My fear was not in your heart to fear me.

Verse 20

I have broken your yoke. The yoke of wood falls in it. Breaking and the customs that are of leather fall in them. The tongue falls in them. Your customs. They are
the bands with which the yoke is bound. And I said, "I will not pass over your
words."

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But you have not kept your promise, and on every hill you have laid your bed and your couch, for the Lord serves you, but

Verse 21

I planted you with Sorek. Sorek is the cluster of good vines, meaning the sons of righteous and righteous ancestors, and the Midrash: I planted you with Sorek, I added to the seven commandments of the sons of Noah six hundred and six, according to the number of Sorek: Syrian. Distoural Torsh Bil'az

: A foreign vine that grows in forests.

Verse 22

:Bantar. A kind of soil that you bury and wash your clothes in.

Purity: Purity is like a pure heart (Psalms 24:4) and there are foreigners who are pure in tongues.

Your sins are stained. Are they not as dirty as your sins? So your debts are paid before me.

: Stain. Tak"a Belaz Onach. It

is said about the sin of the calf that it will last forever, as it is said: "And on the day I visited and visited them (Exodus 32:34), all the women who come to Israel will have some of the sin of the calf in them."

Verse 23

See your way in the valley. What did you do opposite Beth Peor? And now you are strengthening the same way, like a virgin: a light that spreads out its paths.

A female camel is a young girl who loves to roam the fields of Midian (Isaiah 60:6) translated as Hoghani Midian and they are young camels as we noted in the Sanhedrin, Nafishee Cameli Sebi Dat'eini

:Dhogani Maski

She binds up the ways of her youth in her heart. She binds up the ways of her youth in her heart.

Verse 24

:Pra. The Vatican is in the East and there is a colonel in the East.

: To learn to be in the deserts. To learn to be in the deserts does love to move.

: Breathe in. She opens her mouth and breathes in, and it always returns to its place.

Who will restore it? The same measure of crocodiles that is in it, because even the crocodile breathes in the wind, as it is said, "He breathes in the wind of the linen cloths" (Jeremiah 14). Who will restore it from the same measure? So you, who can restore you?

Your evil guide:

All who seek it will not fly. For they will fly in vain, unable to attain it, and what is its end in the new year?

They will find her one month a year, she sleeps the whole month, and then she is captured by you, even one month.

(He is the father) has been prepared for you since the days of the spies, which your fathers determined by weeping for nothing, in which you will catch a fig tree. Sh"an Degronmin"t Belaz and also T"i" Kiruda, da"a 30 wail like a fig tree and aniya :) Lamentations 2) 31 Shakuntriya"a Belaz like a fig tree of Shiloh (Joshua 16)

Verse 25

Keep your feet from going barefoot. This is your religion, like a wild animal that loves to move. My prophets tell you, keep yourself from going barefoot in exile. And keep your throat from dying of thirst, and say about the words of the prophets: Desperate, there is no hope. I am desperate in your words, desperate, nuclear-armed, Balak.

Verse 26

For he will be found. At first, when he was found a thief, he was held faithful, so the Lord said:

Verse 27

And in their time of trouble they will say, "Arise, O God, and save us." And in the day of trouble I will raise up a mountain. They will deny their error and will be in the past, and they will say, "We have mercy on you and have mercy on us."

Verse 28

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The number of your cities: your gods. In each city a different god.

Verse 29

Why will you quarrel? How can you come to argue and say we have not sinned?
You have all transgressed against me. Even the righteous, in the sense that we were saying, "A woman in her hand was brought out to vomit like a camel."

Verse 30

I struck in vain. For it was of no use that they should take a lesson: Your sword
has devoured. You killed your prophets, Zechariah and Isaiah.

Verse 31

See the word of the Lord. He brought out a jar of manna for them and said to them, "See here what the word of the Lord is beneficial to
Israel. The third Tima is a point for this, M. Rafi and A. It suddenly opened: "It seemed to your fathers that he spoke when they
walked in it that I gave them bread, this is a daily thing."
:Discrimination. L. Darkness
Why did they say, "My people, we have descended. We have separated ourselves from you, like a loaf of bread that has risen from the oven?" Thus, Rabbi Tanchuma's midrash says: "And Menachem interpreted 'we have descended' as a descent, and other meanings."

Verse 32

Verse 33

You will beautify yourself for your adulterers like (2 Kings 9) and Jezebel will beautify her head in the parable.
:Yahweh
You have also learned the bad things. You have repeated every evil way to learn the most corrupt of them all.
: Also. L. Even therefore. L. You swear to the truth, but the evil way of all ways you have learned for yourself.
You learned: Driving.

Verse 34

: I found them underground. You didn't find them underground when you killed them.
You have found them. Thus it shall be said to the female: "You have done, and there are many in the book (Ezekiel 16:58) that you have borne them: for on all these things they would have reproved you in these things."

Verse 35

And say in your heart:
For I have cleansed myself. My soul is worthy.
:We will judge you. Come with us to trial.

Verse 36

:Tazli. Disdainful language
Change your ways. Leave me and rely on Egypt for help in the days of Jehoiakim and Zedekiah :) Lakman 36

: To change. L. Change: When
the shame of Assyria. Who trusted in him and held him fast and did not strengthen him, as it is said (Bada 28).

Chapter 3

Verse 1

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Saying, "He will send you away," etc. I have to say that you are no longer worthy of me, because that is the way of the one who sends his wife away: "And she went away to him," etc.

And you have committed adultery with many evil men. With many lovers, and yet return to me.

And return to me. As you did, and return to me, I deal with you.

Verse 2

Chefs: Water jugs

:You are not a concubine. L.

: You will sit down for them. To be ready for them as an

Arab. A tent dweller who is always found outside in the deserts, and that is why he is called an Arab.

: Which lies in the steppe

Verse 3

And Malkush. Like the rain that falls in Nisan on the nights and on the nights, and Malkush is a traditio in Laz.

Verse 4

From now on, I wish you would stop your evil and call me father. If you do this, I will forgive you, your master, forever: if he keeps it forever, he will not keep it forever.

Verse 5

"Behold, you have spoken. We will not come to you again at your word, and you will do the same evil and will not give your heart to return. And you will be able to rebel."

Verse 6

You have been victorious and proven in the days of King Josiah, when I commanded to restore the ten tribes. You have shown what the wicked Israel did in Laz: "Return to Me."

Israel: The ten tribes: It was a

journey. While it was on its land before it was exiled in the days of Hezekiah with Hoshea son of Elah: It was a journey. It would travel on every high mountain.

And commit adultery there. To the Akkadians, and commit adultery as well as to the Jews of Yathira.

Verse 7

And he said: Through the prophets Amos and Hosea the son of Beeri and other prophets you will return to me.

And Judah saw her sister Judah in rebellion. All this, in rebellion is difficult from the return of Israel, who were the first to be destroyed and did not see the calamity, to learn from it and to return, called the return of Judah, who saw that these were exiles and did not take the moral lesson of the crown in rebellion.

Verse 8

And I saw that on every occasion, etc., the points of this verse teach about its interpretation: Israel is a distinct point of uprightness, I sent her, a great point of uprightness for itself, and this is the meaning of And I saw that I looked upon her to repay her, and why, because on every occasion that Israel had turned away from her, and what was my vengeance, I sent her: from before my face, and Judah, which saw the calamity of Samaria, would not give her heart to return.

Verse 9

And she committed adultery with the stone. And she sinned with the sons of Abnia and Aia, and the light of her fornication was thirty light from the light of Deklilah: in her eye she sinned.

Verse 10

And yet: who saw in the ruin of their friends the calamity

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But in a lie. The generation of Josiah showed themselves to be righteous and were wicked. They carved figures of arks on their doors from the inside, half on one and half on the other. And when they were burning arks, they would examine the door and find it open, but they would not recognize it.

Verse 11

Her soul is righteous, she returns to Israel. She cleansed herself and absolved herself of the judgment from which she had no one to learn.

Verse 12

Go and read, etc. Go as translated by Azil 30. Here he commanded him to go and return the ten tribes in the days of Josiah, as he said above, in the days of Josiah this prophecy was told to him, and some of them returned to the places where they had been exiled to Assyria.

:Penny. Irritated yes T.I.

Verse 13

: Crime. Rebellion
And spread your ways. L. Fornication, spreading legs for a woman's bed.

Verse 14

Playful. Anvishir Balazs, who have played the game in your way, because of all your peace and pleasure, as he says: The porters according to the slanderer (Amos 7) who drink from wine jugs (Isa. 11:11) for I am your husband. And you are called by my name, that I may be your master, and I will not give you up into the hand of my enemies:

Verse 15

Verse 16

They will no longer say: Ark. For all your entry will be holy, and I will dwell in it as if it were an Ark. They will be called. As they will remember
And he will not do any more. What was done to him in Shiloh, when they brought him to war with the Philistines in the days of Eli (1 Sam. 4).

Verse 17

And they gathered together a pool of water.
: Arrogance. L. A vision like our Assyria (Numbers 24)

Verse 18

The house of Judah will go against the house of Israel. They will be united with them and added to them to become one kingdom.

Verse 19

And I said in my heart: Therefore you gave them to your fathers.
How shall I set thee among my children? My people and my nation among the rest of the children: therefore have I chosen a good portion, and will give thee a pleasant land: the
choice of the armies of the nations. The choice of all the armies of the nations

Verse 20

Indeed. But you did not do my thinking 21. Like a woman who cheats because he cannot provide for her sustenance: Yes, you have betrayed me, who is sufficient for you, all good. Thus says a Midrash Agada.

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Verse 21

It is heard in the mouth. It is close to being heard.

Verse 22

We are with you. The prophet teaches them to confess and say, "Yes, we are with you." Indeed, to lie, etc., "And you ate, etc., we slept in our shack." All this is the language of prayer that the prophet teaches them to say.
:With us. We came.

Verse 23

: Indeed, to lie. We have preserved hills and many mountains that we have worked in Akko there.
: Indeed. Really

Verse 24

And shame. The Akkadians we dealt with in the previous chapter abstained from wearing shame.
She ate the food of our ancestors. In the iniquity of her work, our food would have been devoured.

Chapter 4

Verse 1

If you return to Israel, in this response to me you will return to your former glory and greatness.
And if you remove your abominations from before me, then you will not hesitate to go into exile.

Verse 2

And you shall swear by the Lord living in truth. When you swear by my name, you shall swear in truth, and not as it is now written among you (Lk. 5:11): "If they say, 'The Lord lives,' they will swear falsely."
And the nations will be blessed in him. If you do this, then the nations will be blessed in Israel. Every nation will say to its son: "May you be like Israel."
They will boast. They will say that the wise man will boast. Whoever can stick to Israel will boast about the matter:
Forerunner Balazs

Verse 3

For thus saith the Lord, etc. Light a fire for you, O Lord, for the tillers of the earth, which shall harrow it in the summer days, to kill the roots of the weeds, lest it bring up thorns at the time of sowing in the winter: ye also do good: before evil come upon you, lest your prayer be weary when ye cry out, and sow not among thorns. And let not your cry before me be out of wickedness, but out of repentance: lest ye be like unto him that soweth without a fire, and it becometh among thorns.

Verse 4

Before my anger goes out like fire, it is like a torch before the seed.

Verse 5

And they said, "Blow the shofar." Warn the inhabitants of the land to blow the shofar to flee.
Fill. The word assembly and many are found in the Bible, which will be called "full of shepherds" (Isaiah 31:4). "They will call after you "full" (Lam. 12). Together they will be filled with me (Job 16:10).

Verse 6

: Take a miracle. Escape to Zion: Be
courageous. Gather like the goat Shelah (Exodus 9).

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Verse 7

:Leave a lion. Nebuchadnezzar
: A lion's path to lie in ambush in the thickets of the forest, a lion in the wilderness.
:Cold. Tongue of the tongue.

Verse 8

For this. What is this that he did not return, etc. And although he spoke above of Nebuchadnezzar about the destruction: here he returned to speak of the death of Josiah
For the wrath of God did not turn back, etc. And although Josiah returned with all his heart, it is said of him (2 Kings 22:1): The Lord did not turn back from the fierceness of His anger because of all the anger with which Manasseh had provoked him.

Verse 9

And it came to pass in that day. In the days of Josiah, they wondered why it had risen so high in him, and they knew not that his generation would not return well when he came to destroy the Akkadians. What did the clowns of that generation do, carving the shape of the Akkadians on their doors, half in this door and half in that door? When he opened it, it was not cut out: and when he went away from there, it closed and it joined together.

Verse 10

The Lord has given you peace. The tongue of the serpent is the tongue of the serpent (Genesis 3:13) because the false prophets prophesy to you: Peace shall be yours.

Verse 11

:For this people. For this people when everyone finds out
Clean the chefs. He honors and sweeps even the fields of the rivers of water to make them desert, 31 clean the thirsty.
The same spirit came not to sow
chaff from the threshing floor of the house of my people, but to cleanse the grain. That is, it came not for good but for evil, to destroy men, women, children, and animals.

Verse 12

A full spirit. From these calamities, a full spirit will come to me, a complete spirit, in which I will not return and will not be comforted. A spirit
Telnet in English:
Sentences: Language and argument

Verse 13

:And silver. Ikomatrovilo in Laz

Verse 14

Vertical:

Verse 15

For the voice of the Maggid from Dan. A lion, a

:And utters a curse. A curse breaks.

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Verse 16

Christians: Those who besiege them

Verse 17

:My breasts. Like a field

Martha: You were like a slanderer. (Deuteronomy 9:7) Margazin

Verse 18

Do these. Do these for you.

Verse 19

:Ohila. A brave and rebellious tongue

Walls: Antinash Belaz

"You heard my soul. Behind the curtain came to me a voice shouting war news."

Verse 20

Fragment upon fragment. The swords of Jerusalem upon the exile of Yakhiya.

:A moment, my sheets. A moment, my sheets were robbed.

Verse 21

How long will I see these gatherings that bring miracles to gather and come to fight?

Verse 22

Verse 23

Verse 24

They were broken. They were torn apart and thrown from their place, and with arrows they were broken (Ezekiel 21:26) His friend Menahem

Verse 25

Verse 26

And behold, Carmel. The land of the planted, all good as Carmel, has become a desert. Midrash: I saw the mountains, these are the fathers, and all the hills, these are the mothers. That is, their right is complete, not man, the right of Moses, of whom it is said: "He was poorer than all men" (Numbers 12). And behold, Carmel, Elijah.

Verse 27

And I will not do anything to its inhabitants, for I will leave refugees to go into exile.

Verse 28

:Mourn. Be destroyed.

:My thoughts. L.:For I have

spoken. This calamity, and I will bring it to pass: And I will not return.
And I will not be comforted to think good thoughts about them.

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Verse 29

And Rome. Like a sea in the sea (Exodus 9)
: They came in thickets. In thick forests, a place of entanglement of thorns to bury: And
with their hands they rose. Sela is translated in Kiphia

Verse 30

:For you will wear a second one. To enjoy yourself and find mercy before the robber.
Tear in the mouth. A tear tongue that looks like a tear in the eye, so I heard, and Menachem also did not share in the notebook: Tear

:Pooh. L. Blue
Organs. Playing with women on the side of sexual immorality is like playing with their concubines (Ezekiel 23:13). They seek your life.
They
seek to kill you.

Verse 31

"As a woman who gives birth to a child."
You will groan. You will cry out and moan. You will groan in a tongue like a snoring sound (Psalm 27:12) :3 speech

:Oh please. That's what I say

Chapter 5

Verse 1

Verse 2

Verse 3

O Lord, your eyes are upon them. Are they not of faith to do good? Why have these betrayed you? And they seek not faith: You have gathered them together. And they have not become sick from the plague, to put it on their hearts to turn from their evil: You have
taken. As you have taken

Verse 4

And I said: The prophet says so, but they are poor in wisdom, those with whom I speak.
:Noel. The language of the oil as translated by Itapesh

Verse 5

I will go to the great ones. They will hear, but I will not be saved. And they too, together, have broken the yoke of the Holy One, the Almighty, upon them.

Verse 6

:Lion. Kingdom of Babylon :Wolf.
Kingdom of Media
:Tiger. Assyrian Kingdom
: Will be devoured. In
red: Coyote. The tongue of the steppe and the tongue of the desert wolf

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He who is diligent. He who hastens and comforts his friend with L. Guarding is like watching over my doors (Proverbs 8:34) 10: The tongue of a thornbush

Verse 7

For this. I will forgive you in my wonder, perhaps for this I will forgive you, and Menahem interpreted, "For there is none like your children: Leave me, and I will satisfy them with all good."

:They will crowd together. Battalions will gather.

Verse 8

Horses were fed and woken up. Every morning they woke up at dawn.

They will rejoice. This falls on the horses at the sound of the rejoicing of its knights (Lukman 8) The language of rejoicing: Envaishmin't in the language

Verse 9

Verse 10

In its services. L. Mishor and Menachem are joined to L. Homa with Adelgad Soor (Psalms 18:30), but its abandonments cannot be considered with the walls and not with the plain, and I say that its services are the rows of the vineyard and the V.T. in its services in Kiroha and its abandonments: Barnitha

Verse 11

Verse 12

And they said, "It is not he. It is not from the beginning that I will come to you."

Verse 13

And the prophets will be for the spirit. As translated by Nebii, which John called Lam, meaning the prophecy that false prophets prophesy to us in the name of the Holy One, their words will become vanity, and the speech of holiness that they tell us: in the name of the Holy One, is not in them.

Thus it shall be done to them. The prophet says to those who say this: "As the Lord said to me, so it shall be done to them, and what has the Lord said to me? For you have spoken this word, and said, 'This is what the Lord said to me.'"

Verse 14

And you ate them.

Verse 15

Eitan: Strong.

He is a nation from the beginning. From ancient times he began to rebel against me in the generation of the fleet in the land of Shinar.

Verse 16

:A place where arrows are tied.

Verse 17

Jerusha will destroy the cities of Mesopotamia, etc. This is a call from Mesopotamia: Jerusha will destroy with the sword the cities of Mesopotamia, which you are.

:trusts in happiness

:will become impoverished. will become impoverished

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By the sword. By armies, and so he says, "And the sword shall not pass through your land" (Leviticus 26).

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

You shall not fear the sea. For the sea, which is not afraid of trouble, nor expects to receive a reward, fears me, and does not pass the boundary that I have set around it.

: Begin. L. Fear: And they shall

be shaken. Its waves and its uplifted ones shall pass over the border, and they shall not be able to pass over.

And its waves roar. A great noise: And they
shall not pass over. The waves shall not pass over the boundary.

Verse 23

Verse 24

Yore and Malkush. As a senior translation, Lakish and

Malkush are the seven harvest laws. Seven weeks in which He decreed for us two harvest laws: the law of the Omer and the law of the two loaves.

:May it be preserved for us. May the harvest be in its season.

Verse 25

Throw these: Throw these laws away from you that do not protect you and you are vessels of famine.

Verse 26

Yes, he will hide himself, and so will he for the sake of the singers (Psalms 5:9). For our Assyria is not near (Numbers 24:17).

As a snare. When a snare is pulled that is used to trap deer in the forest, when its foot comes into it and it is bitten and held by its foot and is caught, and they recite a pa'yid for it in the language of Laz.

They set up a destroyer. Zinbi'al Belaz does the same thing as they do in ambushes against a city or on a road.

They set it up like the Philistines (Sa'a).

Verse 27

: As a cage. It is a place where birds are kept, and so Jonathan translated it as a foster home and Belaz translated it as a foster home.

Verse 28

: They did it. L. Eshet Shen (Song of Solomon) Body and Belaz Ishpishor"t: They passed on
evil words. If evil or transgression came to them, they did not turn away from it, but passed on it and committed it.

:We did not judge the orphan. So that they may succeed

Machine Translated by Google

Verse 29

Verse 30

:Name. Wonder.
And a disgrace. A disgraceful thing for all and what a thing of astonishment the prophets prophesy lies and say, "They are robbers and rapists." And the priests who are the judges of the people and their leaders bring down the people by the prophets, that is, after them, as in (2 Samuel 16:6) and the king passes by and all the people pass by him (chaser) (SA Dadud) after him, even here by their hands after them, to do according to the words of the prophets.

Chapter 6

Verse 1

"Be courageous, O sons of Benjamin. Go to your cities and guard your strongholds."
:Beit Hakerem. Name of a place is
:Bring a burden. Try to gather and fight for your lives.

Verse 2

I saw the pleasures and the pleasures. I destroyed them, Jonathan translated them, and they were like the peace of the peace (Lakman 25): Ashkelon seemed to me (Lakman 44).

Verse 3

Shepherds and their flocks. A parable is kings and their armies.
:Graze. Eat.
:His hand. His place around him.

Verse 4

:Consecrate his time.
Woe to us. At the turn of the day
:For the day has come. When the evening has come, they light the lamp in the temple.

Verse 5

Verse 6

Cut down a tree. The Lord does not produce and He is the one who does not cut down a tree. The tree falls on the tree and the tree is the one who says: Here, many trees are like fish, many fish.
The city of the commander. Whose command came?

Verse 7

: As the wall. L. Source
Beer: Beer
Yes, the cold is bad. Yes, their evil always arises, adding and renewing.
: Sick and afflicted. Therefore, I have come to you from evil and affliction.

Verse 8

:I am a slave. I accept your orders.

Machine Translated by Google

Lest it be cut off, he cut off the tongue of the joint, and he cut them off (Numbers 25:4), and there is a saying, "Removal of the tongue"
The connection and many boxes are used: Yes

Verse 9

Olleh. Graffain Belaz After they have besieged the vineyard and there are still some Ollehs left, and the poor come and Ollehs: they will be despised and will return and be despised.
Turn back your hand. You who hate, turn back your hand to plunder again, like a reaper who turns his hand to the baskets of the reaper and seeks the young ones. And so it was when he exiled Jehoiakim and killed him and made Jeconiah king: he returned at the end of three months and exiled him. He returned at the end of ten years and exiled Zedekiah.
Baskets. Rabbi K. Laz is like a basket and you will be lifted up (Proverbs 4:8) This is how Donesh and Menachem interpreted it: L. P. Laz interpreted the basket.

Verse 10

:'And Iida. L' Hatra :Oral. Sealed
and so on all L' Oral :To disgrace. To disgrace him

Verse 11

And I am filled with the wrath of the Lord. My heart is filled with prophecy that the wrath of the Lord will come upon them. Contain it. Like containing Ashuparir Balazs
: Pour on a child. Pour on the mammals: Outside. In the market
: Full of days. Close to death and beyond old age.

Verse 12

:Fields and women together. They will be turned over to others.

Verse 13

Committed: Committed. Financial rape.

Verse 14

It is easy for false prophets to say, "Peace be with you," and in this they heal with their words the destruction that is to come upon them.

Verse 15

: They were ashamed. A tribute to the great.
: The tools. Like the tools, they will
not be ashamed. They are not ashamed of their evil deeds.

Verse 16

:Relaxation. Rest

Verse 17

And I set watchmen over you. He is like the one who sets men on the towers in time of emergency. A man watches and sees if an army is coming to the city and blows the trumpet and warns the people to escape and come to the wall. I also set prophets to tell you of the coming disaster, to hurry and mend your ways so that you may be saved. And he is like the sound of the trumpet of the watchman. Hear the sound of this trumpet and escape.
I have already provided them with an interpretation, and so have the T'ai and Akimit, who watch Git'sh in the language.

Verse 18

Machine Translated by Google

:The evil that is in their hands.

Verse 19

The fruit of their thoughts. The reward of their thoughts.

And my Torah and they abhorred it. This is the example of Uzzi and Zimra, "And it was for me a salvation" (Exodus 15:2). He had to say, "It was for me a salvation" here too, he had to say, "And my Torah and they abhorred it" and through the scriptures, to speak thus:

Verse 20

Why is this incense for me? Which you offer before the Lord, which comes from heaven?

:They did not guarantee. They did not agree.

Verse 21

Verse 22

Verse 23

They will hold. They will take as if he had stretched out his hand and strengthened him (v. 11). And so did trouble hold me, and you held me.

Verse 24

Verse 25

Magor. Jerah, 31:30 assembly like Magor to Harb (Ezekiel 21:17) and also translated Jonathan:

Verse 26

:And wallow. Roll.

:A single mourning. A mourning for an only son. Someone who has only one son and he dies:

A mourning sign. Since it is attached, a mourning point is placed at the entrance and not a mourning point is placed on the road. :On us. As if on me and on you

Verse 27

I have made you strong among them, and you shall know and test their way, that you may rebuke them, and they will not listen, in the test of strength like Ophel and test (Isaiah 32:14) they established in their cities (Isa. 23).

Verse 28

:Seriously rebellious. Straying from the path,

gossiping. Between the brass and the iron, casting enmity between two rulers who have the power to provoke together. Thus I have heard, and I say, gossiping is strong as brass and iron to hold their lies, and this gossip is a trick,

Verse 29

A bellows snorts. It is a parable that when silver is smelted, they blow with a bellows and always put lead in the furnace, and it is useful to smelt, but I have come to smelt you. The bellows snorts and burns from the power of the fire, and the lead is gone.

Machine Translated by Google

The whole thing, the tongue has snorted, its nose has been irritated (Job 32:2) and I myself have been irritated from Horeb (Ibid. 30) Ish"sh:

Belaz: Lasha. The goldsmith has gilded for nothing, but it has not

profited: and the wicked have not been cut off. From their evil way, that is, the prophets will wear themselves out to reprove,

but it has not profited: they have been cut off. Portstraki"t Belaz, (NA and the wicked are like the wicked 31)

Verse 30

: Money is tired. That is not attached to any effort.

Chapter 7

Verse 1

Verse 2

Verse 3

Verse 4

The temple of the Lord: The temple of the Lord, the temple of the Lord. Three times in the evening, the donkey is in front of me.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

The stolen, the murdered, etc., are in doubt, and will you do these things and will the temple be useful to you?

Verse 10

Verse 11

The Cave of the Fraudsters: Was this house in your eyes a mystery?

I saw that he was like this in your eyes.

Verse 12

Machine Translated by Google

Verse 13

Verse 14

When I made Shiloh in the days of Eli:

Verse 15

When I cast out, etc. the ten tribes

Verse 16

Verse 17

Verse 18

: To make directions. The pattern of the star is the Queen of

Heaven. The great star was called the Queen of Heaven, L. Malucha, and so on for the star of heaven: Shmia.

Verse 19

Verse 20

It falls and touches the ground like rain (Exodus 9:33). It does not fall.

Verse 21

Your burnt offerings. You sacrifice them whole, and you eat the meat: for they are not acceptable before me. Why should you lose them?

Verse 22

On the day I brought them out, there was no covenant except that you would obey my voice and keep my covenant, and you would be my special possession (v. 19).

Verse 23

Verse 24

In the flesh of their hearts. In the appearance of their hearts, the Assyrians (Numbers 24)

Verse 25

Day of the Dead and Day of the Dead: Every day on Day of the Dead and Day of the Dead

Verse 26

Machine Translated by Google

Verse 27

Verse 28

Verse 29

Shave your hair. Shave your hair like Shalom (Isa. 9) and shave your head (Job 1:20) 31: Shave your crown 30 great And so Jonathan Rabbah translated and so Menahem composed
And he will leave.

Verse 30

Verse 31

The stages of the Tophet. It is the Mulek that was made of copper and they would pour it out from under him and his hands were outstretched and watered and they would put the child in his hands and he was burned and groaning and the priests would beat the drums so that the father would not hear the voice of the son and would not be moved by his mercy, Tophet in the name of the drum: Here.
In the name of the groaning of the son I
did not command. In the commandments that they should offer their sons as sacrifices and I did not speak to any of the prophets and when I spoke to Abraham: to slaughter his son it did not occur to me that he should slaughter it except to declare his righteousness

Verse 32

Verse 33

And there is no one to frighten the birds from the carcasses.

Chapter 8

Verse 1

Verse 2

And they shall lie down in the sun. And the Chaldeans shall dwell in the city, in the tombs of the princes, which were as beautiful as platinum. For the dunghill.

Verse 3

And they chose death over life. Although they see the dead in disgrace, the hardship of life is great.
They will be appointed and choose death.

Verse 4

They will fall and not rise again. It is better for them to throw themselves into a fall from which they will not rise again.

Machine Translated by Google

If he returns or does not return. When they wish to return from their evil, the Holy One, blessed be He, will not return from His decree, i.e. even if they return in repentance, it will not be fulfilled in their hands, because they will hasten to return to their wickedness. And so it is with the Lord, if he returns, I will show you: I will not return.

Verse 5

:An eternal return. A return to a world like eternity
:Hold. Hold.
:By deception. By fraud

Verse 6

:No, not in the law. Likewise, the daughters of Zelophehad (Numbers 27:7): The bride returned
in their own way. In the first way, sinners sin again and again, their own way is to wash. Ishfridiin in his own way.

Verse 7

:Stork. Tsigonia in Laz
Moadiya: When they went to the islands of the sea to escape the cold and when they returned
:Save. Wait.
And Thor, and Sis, and Agur. And Shaphnina, and Korchia, and Snonita,

Verse 8

"Yes, here is your wisdom
Your prophet: The pen of the scribes made a lie.

Verse 9

"They have put to shame the wise. Such as you, and what shame is there in the words of the Lord? They are ashamed, and what wisdom do they have?"

Verse 10

Verse 11

:And they were healed. As in, and they were healed.

Verse 12

They are ashamed. Shame and disgrace will come to
them. They will not be ashamed either. They are not ashamed of their evil deeds. They will not pay attention to returning.

Verse 13

: I will gather them. L. kidney as if gathered, gathered all from the face of the earth (Zephaniah 1:2) : There are no grapes on the
vine. Nothing more
And he raised a harp. L. Chemosh, the Philistine, the Lazite, like a bud on a fig tree (Isaiah 34:4) Such: a bud on it (Isa. 1): And I will give them
to transgress. All this will be theirs
because I gave them laws and they transgressed them.

Verse 14

And we will be buried there. And we will be buried there, we will sit there like and mourners.
:The head of the Delvet, the head of the sharks, the head of the Pathanim, is the venom in its teeth.

Verse 15

Machine Translated by Google

Verse 16

:From Madan it is heard. On the dale of Egla, David.
:The snoring of his horses. The stuffiness of his nostrils
The joy of his knights. The joy of the play of his horses. And we find elsewhere that horses are called knights, the galloping of his knights (Judges 5:22) LX A galloping horse (Nahum 3) V"T A galloping horse (Nah. 3)
:Gabriel

Verse 17

Snakes and vipers. At the end of seventy years, he becomes a viper and stops his ear so that he will not hear the voice of a friend: He who whispers, as it is said, "Like a deaf man, he will stop his ear" (Psalms Noach), is he who does not whisper.

Verse 18

I have restrained myself from grief. Like I have restrained myself, and there is a word in the Hebrew that means: "I have restrained myself from grief, and I will restrain myself from grief."
My heart is beating fast. From the sound of prophecies revealed to me of the coming calamities.

Verse 19

Behold, the voice of the supplication of the daughter of my people: I hear their end, that they cry in a far country: and why is all this not in Zion? And if they return to him, he will find them.

Verse 20

The harvest has passed, the summer is over. We looked for help from Egypt, but it did not come. We said, "The harvest will pass, and they will be scattered, and they will come." And behold, the harvest time in Iyar has passed, and the summer time in Tammuz, but they did not come.

Verse 21

: Dark. The tongue of light and darkness.
:Name. Wonder.
:You held me. You held me.

Verse 22

The Ciri is not in Gilead. The Ciri came from there, as it is said: "I am Gilead, and I have taken my Ciri" (Lakman, what is it?), meaning: "And they had no righteous people from whom to learn and to improve their ways." The medicine of Inflashtra in Laz

Chapter 9

Verse 1

:Traitors' rally. Traitors' churches

Verse 2

And they stepped on it. This tongue falls in the command of the bow to shoot an arrow, and the bow, the Lord, is in the tongue and in the feet and in the treading. And the prophet likens their tongue to a bow of lies, whose feet they tread on with their tongue, for this reason he calls it a bow in a lie.
From evil to evil. From transgression to transgression.

Verse 3

Machine Translated by Google

Acub Yaakov: Arov Yarov

Verse 4

The devils are weary. They will wear themselves out and struggle to change their ways.
: The one who has hardened his heart (Exodus 8:11) to distort

Verse 5

Your house is in deceit. When they sit, they think deceitful thoughts, and with deceit they replace fear and aversion.
:Meaning of me
:By deception. For the deception

Verse 6

Behold, I am their savior. They are in distress
because of the daughter of my people. From ancient times I have sinned against the house of Israel.

Verse 7

An arrow pierced into their tongue. Pulled like pierced gold (1 Kings 10:16) and so on, and slaughtered the wicked (Hosea 5:2) Tri"t Belaz Lishna Achrina L. Slaughtering literally trankat Belaz and so on, his friend Menahem: and so on, as if it were a very sharp lime

:And in his midst. T.I. and from his

Verse 8

Verse 9

:On the mountains. On the ruins of the mountains
and on the desert plains. Shepherds in the desert plains L. Plains and the courts of God (Psalms 13:13) and your house is a holy
plain (name of the watchman): They will be kindled. The tongue of the
tziya and the court of the desert will be kindled.
They wandered, they went. The end of the journey was fifty-two years, no one passed through Judah from the exile of Zedekiah until the decree of Cyrus king of Persia. Fifty-two years were there, and the word is alluded to, and even to the beast. Its calculation is in Gematria: 52, and the calculation is given in Tractate Megillah.

Verse 10

: To the waves. Dagorin

Verse 11

Who is the wise man who will understand this? And who is the prophet to whom the mouth of the Lord has spoken?
And she said: And who can say why the land was destroyed and all this calamity came?

Verse 12

Verse 13

Verse 14

: To the question: Bitter herb

Machine Translated by Google

: Head water. Snake venom

Verse 15

Verse 16

Verse 17

Verse 18

For our enemies have thrown their enemies into the earth. And it can also be said that our enemies have thrown our enemies into the earth.

Verse 19

Verse 20

To cut off a young man from the market and from the streets outside. You will put him in Damascus (1 Kings 20).

Verse 21

Verse 22

Let not a wise man boast. Do not boast in saying that we are wise: behold, in my words you have learned and know me: what is wisdom to you? Then boast in your wisdom.

Verse 23

The mind: Like the liver (Exodus 8:11) (Egtalin"t Bil"z)

Verse 24

For every foreskin: For every foreskin that has a foreskin, even a foreskin of the heart.

Verse 25

On Egypt, etc. The Shekinah of Israel were and followed her near her, as it is written (Ezekiel 29): And he interpreted in the order of the world.

Wig cuts: L. The extreme end of a wig is called a desert wig.

Chapter 10

Verse 1

Verse 2

Machine Translated by Google

"Do not learn the way of the nations. Then the signs of heaven will be revealed to him from the burning fire and from the dens of the blind."

Verse 3

:Deaf.
Artist:Maased. Doldoira"a Belaz

Verse 4

Rivets: Kluysh Bil'az
Maccabees: Cornes Martyr Blaz
: He will kneel down. He will kneel down (1 Samuel 25) and he will kneel down (Nahum 2).

Verse 5

:Like a hard palm tree. He taps them with a hammer until it stands tall like a palm tree.
Do not fear them. If you separate from them, they will not harm you, nor will they
do you any good. If you worship them, it will be as good as if they were good to you.

Verse 6

Verse 7

:Go away, come on. Go away, come on.

Verse 8

And at one time they will burn. And what is one? The vanity of their tree and they will be tormented over it, and they will burn for three years, and so they will be closed.

Verse 9

:hammered. rolled

Verse 10

And the Lord is God, true. Why, because He is the living God and the eternal King, can He verify His words? But flesh and blood say to do and die, or their strength is taken away, or they are reduced from their possessions, and there is no power in their hands?

Verse 11

It is a letter that Jeremiah sent to Yehnaiah and his exile in exile to answer the Chaldeans in Aramaic: Answer if they say to them, "Abu, Akkad"

Verse 12

:Nata. Tindi"sh in English

Verse 13

:To the voice of the Lord. When a voice came that gave much water in the sky: Presidents. Clouds

Lightning: Flanders in the sky

Verse 14

: Burned. The tongue of a man is burned (Psalms 22:7) and so the shepherds were burned (here) : Nesku. The
tongue of a mask

Machine Translated by Google

Verse 15

When I command them.

Verse 16

Verse 17

Gather from the land of your humiliation. Hide it and write as a thief from Ara, your merchandise like Canaan in his hand with deceitful scales (Hosea 11). And Menahem interpreted your humiliation as the language of humility and humiliation and gather the lives of those who live: And humble more than the humiliation of the land your humiliation of Jerusalem, which now sits under siege.

Verse 18

:A shooter. One who throws a stone with a slingshot: For
the sake of. Those who find the reward of their actions

Verse 19

:Nahla. L.
Khuli:Vashano. T"Y.Vashovarnia Ashofir"Levi Balaz

Verse 20

"Depart from me. Depart from me." Jerusalem says yes.

Verse 21

The shepherds. The kings.
They did not succeed in their kingdom. As in all that he turns to, he succeeds (Proverbs 17:8).
:Their shepherds. The sheep of their shepherds.

Verse 22

Verse 23

Not to man according to his way. For the evil inclination that You created in him turns him from the way. I know, O Lord, that not to man according to his way. No man has the power to succeed according to his way. And if not by Your word, there is no power in the hand of the enemy to destroy.
Your home:

Verse 24

But in the law. Torment: In
the law. Yoshtitza Belaz
But in the law. But in the law of darkness.
:Don't put it in your nose. Lest there be a kidney

Verse 25

"They ate it." And they ate it.

Chapter 11

Machine Translated by Google

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Amen, Lord. May he be cursed.

Verse 6

Verse 7

The witness: L. Warning

Verse 8

And I will bring upon them all the words of the covenant. The things which were spoken in the covenant, concerning the things which I commanded them to do, and they did not do them.

Verse 9

Verse 10

Verse 11

Verse 12

:The cities of Judah. From the cities of Judah

Verse 13

Verse 14

:Rana and Tefla. Beba and Bezlu

Verse 15

What is my friend in my house? What is my people in my house?

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She has done her plan. She has done her plan. Her advice is sinful.

The many. of which:

And they shall pass over you with holy flesh. Even the circumcision of their flesh, by which they were sanctified to me, shall be void.
:Because I have done you wrong, then you will be happy. When you commit a sin, you are happy.

Verse 16

:To the sound of a commotion. L. The noise of a great multitude that will come upon them
And its branches were broken.

Verse 17

Verse 18

And the Lord made me know. Thus said the Holy Prophet, blessed be He, made me know their calamity.

Verse 19

And I am like a lamb, a champion. Which is led to the
slaughter: Jubilee. Since I am a messenger of evil, they say to kill me like a lamb. Aluf
Donesh and Yehuda ben Korish interpreted it as a lamb and an ox that is led to the slaughter and a champion like the one who sent your angels (Deuteronomy 28:4) and although it is not said champion, we have a similar one in which the sun and moon stood still (Habakkuk 3:11) like a horse, I will neigh (Isaiah 38:14) and Menahem interpreted it as a lamb: A great champion (Psalms 58:14) and Yonatan assisted him in translating it as the saying of Behir: A tree was destroyed by its bread. Nermi Sama Datuma in Maklia

Verse 20

"I will see your vengeance on them." He cursed the people of Anathoth.

Verse 21

Verse 22

Verse 23

:To the people of Anathoth. As in the people of Anathoth

Chapter 12

Verse 1

Righteous art thou, O Lord, for I will contend with thee. When I shall plead with thee, I know that thou wilt be justified in thy words: but I desire to speak judgments unto thee, to make known unto me thy
way: why the way of the wicked prospereth. Thou hast given greatness unto Nebuchadnezzar the wicked, and hast enabled him to destroy thy house, that is, against the men of Anathoth, he would cry out and
challenge: His. The tongue of peace.

Verse 2

Machine Translated by Google

Verse 3

And you, O Lord, know me. Help me also against the men of Anathoth who rise up against me, for you know me. I was raised up like a sheep to the slaughter. I was raised up from life to death, I was raised up from the city of Laz, as I was raised up from the city of Ai (Joshua 8:6).

:And sanctify them. Invite them.

Verse 4

How long will the land mourn and the grass of all the field wither? Thus far are the words of the prophet and the Holy Spirit from his return. The terror of its inhabitants has consumed beasts and birds.
:Mourn. Be destroyed.
:Safta. Ponida Belaz
For they said: The inhabitants of this land: He will not see our end. It is not clear to him what will be our end.

Verse 5

For you have desired the feet, and you have been filled. Your relatives, the priests like you, and the men of your city, are coming to kill you: the feet. With the feet of the Fiona, the son of Belaz.
And how will you compete with the horses? To run the horses, that is, and what about your relatives, the priests, who are coming to kill you, all the more so that the princes of Judah will rise up to kill you, and this is my anger against them, and this is the success of the enemy, and so on, Titus Dana, etc., and the midrash of our rabbis, if for the reward of three paces that Nebuchadnezzar ran in my honor in the days of your enemy, you are surprised that I increased his greatness so much, how will you be surprised even more when you see the reward that I will pay to the righteous who ran before me on horses?
You will compete. I will fight with
Balaam: and in the land of peace. In which you trust, there is no one
And how will you do it with pride? The kings of Judah, and the Jordan River is a parable, since it is a place of lions and leopards, and so we learned from Jonathan in many places, and here you translated and Achadin the words of the Medes to receive animals, created enough in the Jordan River, and behold, like a lion he will come up from the Jordan River (Lakman 9) 11 in two places: like a lion, Deslik from the Jordan River

Verse 6

Read after you: A whole group of people.

Verse 7

My soul's friendship. With my virtue.

Verse 8

She gave me her voice. She rose before the shout of Hamsia.

Verse 9

The eagle is a hyena. The Lord is puzzling over this. He is a point of Fatah. They are a hyena that is covered in blood, and all the other birds gather around it. That is, the hyena is one bird that is hyena, and all the birds gather around it to eat it. Those who hate it are the eagle around it. Perhaps these are the birds of heaven, the light
battalions that are around it.
:The day. Come on.

Verse 10

Many shepherds. The leaders of the armies of Nebuchadnezzar's army, as stated above, will come to it: shepherds and their flocks (above 6).

: They were trampled down. L. And they were like mighty men who trampled on the clay of midnight (Zechariah 10:5) : Part 1:
Kanapniya in Laz

Verse 11

Machine Translated by Google

:Mourn me. Before

Verse 12

Verse 13

They sowed wheat and reaped thorns. They prayed and their prayers were not answered. Why, since the light of repentance and good deeds did not shine upon them, did they sow thorns? A book that states that they sowed in the wilderness.
Disruption is:

:They have suffered. The sick have suffered in their pain and have cried out before me, but they will not benefit from your labors.

Verse 14

The gods of the wicked: Egypt, Ammon, Moab, Tyre, and Sidon, who were neighbors of the Land of Israel and who harmed them.

Verse 15

I will return and have mercy. They all happened near the destruction of the house, and in all of them it is said, "I will return and have mercy" in the book.
:this

Verse 16

"If they study, they will learn. If they believe in it."
And built. The language of building.

Chapter 13

Verse 1

:Azur. Forcinta in Laz: And you shall not bring it into water. Wash it when it is full of sweat so that it will quickly rot.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Machine Translated by Google

:Will not succeed in everything. Is not worthy of anything.

Verse 8

Verse 9

Verse 10

And it shall be like this region. Their glory shall be like this region that rots.

Verse 11

Verse 12

A vessel made of clay and made to hold wine.

Verse 13

Verse 14

And they will smash each one against his brother. I will strike each other until they break into small pieces like a craftsman's vessel:
You will smash them (Psalms 2) and I will shatter your yokes (Isa. 11:11), and so will all the smashing in the Bible.
And the fathers and the sons. I will destroy each other.

Verse 15

Verse 16

They will stumble. They will stumble in the wilderness.
They will be blown away. They will be dark when they walk
in exile. They will be turned into mist. They will be turned into light like mist.

Verse 17

Because of Goha. Because of your greatness that will be nullified, that is, because of the pride of the kingdom of heaven that will be given to the idols of the Chaldeans.

Verse 18

To the king and his queen: Jehoiachin and his
mother went down from among you. And the captains of the guard went up to you in the wilderness, as it is said (2 Kings 28): And Jehoiachin, he and his mother and his servants and all of them led you into exile.

Verse 19

The cities of the Negev were closed. Before Nebuchadnezzar came upon them from the north, the cities of Jerusalem were closed because of the terror of the exile of Solomon. Jehoiachin would not fight, but would go out in peace and exile him, 31 Solomon was called "Gardonamin": Belaz, meaning the payment for their sin, and so the LORD accepted their debt and paid it.

Machine Translated by Google

Verse 20

Lift up your eyes and see. Those who are coming against you from the north.
"Where did the flock give you?" After they are taken away, they will say to Jerusalem, "Yes."

Verse 21

What will you say? The Almighty God will be upon you.
You taught them about you, the leaders at the head. You sent messengers to them in the Chaldeans to bring their idols from there to serve them, as it is written (Ezekiel 23:17). And she bowed down to them at the sight of her eyes and sent messengers to them as she had imagined, i.e. You taught them about you, the leaders of Hezekiah, who showed me to send messengers from your enemies: to bring down the whole house of her affliction (Isaiah 39:1).

Verse 22

Your skirts. The hems of the garments, the tish, the orlash, the blasphemy, when they strip the woman through the path of indignity, turning her upside down: division from
the bottom up: your heels are trodden down. your ways are cut off, trodden down like a garden of thorns (Lamentations 2:6)
Your heels: Tartzish in Laz, passersby stopped.

Verse 23

:Negro. Name of a black man and Korin from "Ar Belaz" :And a
tiger. Liafar"t Belaz
: His babblings. The leopard is spotted and they are the babblings of

Verse 24

Verse 25

A portion of your measures: a portion of your measures, measure for measure.

Verse 26

I uncovered your hem. I discovered the hem of your clothes to turn them over on your face.

Verse 27

Your joyousness is like the joy of adulterous horses.
After when: You will purify yourself again.

Chapter 14

Verse 1

The words of the fortresses. May he bring upon them famine and consolation, his companion, a fortress like the fortress of the high walls of yours :)Isaiah 25:12

Verse 2

And its gates.
And Jerusalem shall shout: The cry of Jerusalem shall shout as from the top of the mountains (Ibid.).

Verse 3

Machine Translated by Google

: On their backs. Pits where water gathers: Where their vessels
are empty. That no rain falls
And cover. L. cover.

Verse 4

Farmers: Bobyarsh Belaz

Verse 5

: A child and leave. You gave birth to a child to ask for pasture.

Verse 6

On Shefaim: Yavly Mayim Riverside Belaz

Verse 7

Answer us: Witness us.
Do it for your name's sake. Do what you will do with us for the sake of the great name that has come to you, that you rule over all, and we are your people and the sheep of your pasture, and it is not fitting that you should give the name of your victory to idols. And there is a Midrash of legend for your name's sake: 'and so on.'

Verse 8

:Hope. Expectation

Verse 9

:Astonished. Rekruts Belaz withdraws his hand from the war and Y. Rekruts Belaz: And your name is called
upon us. Therefore, there is no honor in this: Leave us alone. As if you
were to leave us.

Verse 10

Yes, they loved to move. Yes, as much as I decreed exile for them in Egypt and Babylon, they loved to be exiles there: to worship their distant idols.

Verse 11

Verse 12

Verse 13

Verse 14

:Idol. L. To something that is not

Verse 15

Verse 16

Machine Translated by Google

Verse 17

Very good. L. Khouli.

Verse 18

They traded. They went around seeking
shade: To a land they did not know. To another land they did not know about until now.

Verse 19

If your soul has been deceived in Zion, so that you will not return to it, but if your mind is to return, why is the class in vain?
:cure

Verse 20

Verse 21

For your name's sake. You are called merciful.
Your throne of honor: In the Bham, and Midrash Agada Israel engraved in Your throne of honor

Verse 22

And if the heavens give offspring. From their gods, if not according to your mouth, in all the double astonishment, the first in the first and the second in whether, like the ascetics or in the fortresses (Numbers 13:19), is it good or bad (there)? What is abominable is a lie? In Zion, your soul is an outcast (here). Even here, there is in the vanities of the nations, and whether
The sky:

Chapter 15

Verse 1

Moses and Samuel. Both of them had to ask for mercy for Israel and initially returned them to the right path and then
- They prayed for them, and it did not occur to them to return their anger until they had returned to the right path. Moses, put a sword in their hand.
And so on (Exodus 32:30) and sprinkled it on the surface of the water, etc. (ibid.) And afterward I will go up to the Lord, perhaps I
will be forgiven, Samuel at Mizpah, and the children of Israel removed the Baals (1 Samuel 7:5) And afterward gather all Israel at Mizpah, and I will pray for you (ibid.) You cannot bring them back to me, therefore do not pray for them.

My soul. My will.

Verse 2

As for death, etc. The one who is late in the battle is harder than his companion, the sword is harder than death, the death of the
sword is more cruel, and death on his bed is not cruel, and so he says (Psalms 117:15). Precious in the eyes of the Lord is death for
His saints, famine is harder than the sword, which one regrets and which one does not regret, and so he says, "Those who are killed by the sword are worse than those who are killed by famine, and all of them are strong in the body."

Verse 3

: And I commanded. The language of appointment
and office: To carry. To drag, and so on, if they do not carry (Lakman 4:1)

Verse 4

Machine Translated by Google

To tremble. A decree that he did not rise or move (Esther 5:9) and like him a very proud decree (Isaiah 15:15) to all the kingdoms of the earth.
Everyone who hears of the evil that has come upon them will tremble.

Verse 5

: He will wander. : And
who will turn away from you? To incline his way to you to ask you for peace.

Verse 6

I am tired of comforting. How many times have I thought of corrupting and comforted myself with evil? Now I am tired of comforting, comforting: Deforpanshier Belaz

Verse 7

In the Middle. A region called Von in a language such as Zora that they are not all exiled to one place:

Verse 8

: themselves to me. They fought before his widows :
about a mother. About Jerusalem which was a city and a mother in Israel : and
at noon. Everything will be revealed before him, all my treasures from their hiding place.
I suddenly brought a city upon it. I suddenly placed upon them the armies of a city and many panics, and there are: "The city is like a city that hates you" (1 Samuel 28:16) and "Pesher" (Daniel 3).

Verse 9

Misery gives birth to the seven. Samaria and the church of the ten tribes, from which seven families already stood: Misery and exile

And you are left. These are the remnant of Judah and some of Benjamin who were left in Israel to the sword. These are the seven families of Jeroboam the son of Nebat, and his family of Baasha, and his family of Omri, and his family of Jehu, and his family of Menahem, and his family of Pekah, and his family of Hosea and his family:

:She has breathed her soul. L. Da'ba'a Nefsha translates from "her soul was heavy" and "davun Nefsha" (Deuteronomy 28:65) and "pah'an Nefsha"
While they were still alive. Without their time, they hastened to fall. This is what is required in the Gittitin chapter, and in the Midrash of Rabbi Tanchuma, they preached against Jerusalem and listed seven wicked men: Jehoram, Jehoash, Ahaz, Manasseh, Amon, Jehoiakim, Zedekiah, but one should also list: Rehoboam, Abia, Amaziah, Ahaziah.
:And dug. L. Bushat

Verse 10

Woe to me, my mother. Jeremiah lamented that the people of his city hated him for his words.
His rebukes:
And a man of contention: A man of contention, as if he were a judge, would not judge my spirit (Genesis 6:3).
I have not married. As if he had no wife as a creditor (Exodus 22:24), they curse me. I do
not quarrel with them over financial matters that I have against them, nor do they against me. And behold, all the people curse me.

Verse 11

Your chains. I have left you for a remnant, and so Menahem solved it, but Donesh solved it for a solution and your chains, like (Daniel 5:12) from the chains of Catherine, and the solution of your chains is as it is said, Behold, I have loosed you this day from the bonds (Lakman 40), meaning on the day that the Lord established His word, it was said to him, And now behold, I have loosed you this day from the bonds that were on your hands, if it is good in your eyes to come with me to Babylon, and also Israel asked him to pray for them, as it was said to him, Pray for us to the Lord our God, for we are left: a few of many (Lakman 42): 'If not. 30 weeks

Machine Translated by Google

I have struck you at a time of trouble. When the enemy comes upon them, they will strike you, so that you may seek mercy for them, as Zedekiah said to him, "Please inquire of the Lord for us," etc. Nebuzaradan will ask you: "Is it good in your eyes to bring me to Babylon?" (Lakman 40).

Verse 12

The iron is iron from the north. I say, the iron that comes from the north is harder than other iron, and so is its solution. They were likened to iron that walks in the midst of brass and iron (above 6). And in Jeremiah it is said, I have made you an iron pillar and a bronze wall (above 1), and his kingdom is stronger than theirs, because Nebuchadnezzar from the north will come against them, as he said:

The event. Their iron will shatter yours, i.e. Pharaoh will shatter the one who comes with your help, which is hard: like the iron of Nebuchadnezzar, which is iron coming from the north and copper, and Jonathan's translation leans to this side.

Verse 13

He says: "Your wealth and
your treasures are for Israel."
And for all your sins. And for all your sins, this shall be yours.
And in all your borders. Where you have set up idols in all of them.

Verse 14

Verse 15

Do not be long-suffering, take me. Translation of Jonathan Do not give my adversary a place to rest. Do not be long-suffering, but be quick and avenge me.
: I have suffered. As I have suffered
:For you. For you

Verse 16

Your words were found and I ate them. They were a source of joy for me, for I thought they would listen to me now.

Verse 17

:From your hand. Because of a prophecy that came to me from you.
I sat alone and astonished in mourning, for you filled me with a prophecy of wrath at the destruction of your house.

Verse 18

A human being: Sick like Yanesh and sick of Batsheva's son
You are like a disappointment to me. As a person whose trust has been broken, you are putting me in their hands: to regret, to disappoint. Source: Posk Feylintz in Laz
Water is not trustworthy. Trust it.

Verse 19

:Therefore. Because I suffer these troubles
Thus said the Lord to me:
If you return, you Israel, I will bring you back to him. He said to me, "Stand before me."
And if you bring forth a precious from a glutton. If you bring forth a righteous man from a wicked man, that you may restore him to a better man: As it is. If I decree a decree and you annul it, they will return to
you, and you will not return to them. They will not return to your proverb, and you will not return to my decree:

Chapter 16

Machine Translated by Google

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

A feast in my book, in the parshat Beit Peor, I saw that they returned to make mourning offerings for themselves: Our rabbis interpreted mourning offerings.

:Tenudo. Lament for I have

gathered my peace, etc. When Abraham their father did righteousness and justice, I gave his seed loving-kindness and mercy, and the Lord your God kept you, etc. (Deuteronomy 7:12) and showed you mercy (Isa. 13) They have become like wormwood, justice and righteousness to the land they have abandoned (Amos 5:7) I also have returned and gathered my mercy to myself: and my mercy

I have gathered. I will gather my disgrace as God gathered my disgrace (Genesis 30:23).

Verse 6

And great and small died. And after everyone dies, what are you going to do with the eulogy?
And he shall not gather together nor shave his head. The way of the mourners is to gather together and scratch their flesh and shave their heads bald: and in any case it is forbidden to Israel, and they did not mention it here except as an example of mourning.

Verse 7

And they will not spread it. L. A broken piece like (Daniel 5:25) Manna, a manna, a light and a spreader, who spreads the mourners in the square, and spreads for them the blessing of the one who brings out the sacrifice, for he will bless the sacrifice (1 Samuel 9:13): Translated by Jonathan Ari, he is spread on his food.
And they will not water them, etc. That is the reason for what I said: Do not go to the Spud.

Verse 8

And a banquet house. That which I said to you above, "You shall not come," is the reason why I am withdrawing from this place.

Verse 9

Verse 10

Verse 11

Verse 12

Machine Translated by Google

Verse 13

And you will serve other gods there. Jonathan translated and divided Teman into Ammia and Pelagia of Tevta.

Verse 14

Therefore, the tongue of an oath, even though you have betrayed me, is in my power to redeem you.
And it will not be said any more, etc. Our Sages demanded (Berakhot 12) not that the Exodus from Egypt be uprooted from its place: but that the ultimate redemption be the main thing, and the Exodus from Egypt be taken care of.

Verse 15

Verse 16

And a fish. What is the fisherman who takes it out of a great place? Even these will catch them within the city. And what is the business of a fish when it is caught and dies? So I will bring slayers upon them, and afterward I will send hunters for those who remain and for those who flee from the sword on the mountains and the hills and for Zidon, to take them into captivity.

Verse 17

Verse 18

Their sin is changed. They have changed their sin for the sins of their fathers, and Jonathan translated it thus: And I will pay them back as before: to punish them for their sins, as before.

Verse 19

The Lord is my strength, my strength, and my strength. Antiphon "Belaaz and Menachem are my companions. A miracle, as you have given those who fear you a miracle to fly (Psalms 60:6) and so the Lord is a miracle (Exodus 7) and Donash solved it for me.
:Very experienced
To you nations will come. The end of the nations will return to you and serve you. One shoulder and your people: how did they do to them: God, and they are not God?
:from zero. Like from the
end :his inheritance. L.
inheritance :useful. L. benefit

Verse 20

Verse 21

For my name is the Lord. Meaning: Governor and Ruler to fulfill my decree

Chapter 17

Verse 1

With an iron pen. It is a proverb, meaning engraved with a sinking and not easy to erase, and a Midrash Aggada with an iron pen in Tzphoran Shamir by Jeremiah, who is called an iron pillar, and by Ezekiel, who was told when he was a monk: "Strengthen your forehead with a stone, I have given you a stone."
Plough: A plough that is deeply ploughed.

Machine Translated by Google

On the tablet of their hearts: Those who do not forget their ancestors

Verse 2

As their sons remembered their altars. As their sons remembered their altars, so theirs was the remembrance of their altars, as a man who has a grudge against his son.
And blessed are they. Who are on a fresh tree, on a tree like the one in the hand of the Lord, and every green tree is blessed.

Verse 3

Hilly in the field. Jerusalem, which sits on the mountain, is a plain, all around the city is a plain, a field, and L. Hilly, like Arabi (Isaiah 13) after the name of one who sits in the Arabi, in the language of the inhabitants of the mountain (SA: the mountain dweller)

Your wealth. Like your wealth:
At your death, you sinned. At your death, you sinned for the sake of the Akkadians throughout all your borders.

Verse 4

And it shall fall. Of necessity shall thy land fall that which it hath not rested on your sabbaths, which I have commanded you, and the land shall rest: (Leviticus 25:2)
And in you. I will take vengeance on your inheritance that I gave you, because you did not do my will to abandon it, that is, on you from your inheritance: and in you I will take vengeance on your inheritance that I will drive you out of it.
For you have kindled fire in my nose. You have set fire to my nostrils.

Verse 5

Who trusts in man: Plow and reap, saying, "I will sow in the seventh and eat."
His arm: As they helped, so Jonathan translated: And from the Lord his heart will turn. Who promised and commanded my blessing upon you (there) Thus I heard.

Verse 6

As a juniper. As a single tree, the name of the tree is Ariri (Genesis 15). And it is said in Degashti, Balazs and Menachem, "There is a tree among the trees of the forest, and its name is Arari." And so it is said in Degashti, "There is a tree among the trees of the forest, and Arari is its name." And as for the tree in the wilderness, one tree among the trees of the forest.
: In the desert. Plain language:
Hararim. Dry as the desert from Horeb (Job 33:30) : A salty land. A land that is salty and will not be inhabited

Verse 7

Verse 8

:And he will not see. The tree will come in heat:
in drought. L. famine in Balazs, L. A in the form of L. Mevers, and so will his friend Menahem.
:He will not worry. He will not be afraid.

Verse 9

The heart is full of excuses and is subject to all evil. And human beings are like the tongue of a sick person and his sick person.
Who knew? He believes: Who knew? I am the Lord, investigate.

Verse 10

Verse 11

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Reader: Dagger. Koku Glonzent Belaz
And not a child. This reader attracts chicks after him that are not a child who has hatched. The chirp that the bird chirps with its voice to attract chicks after him, and those that the reader has hatched will not follow him when they grow up, which are not of his kind: thus does wealth and not in justice.
:There will be a villain. From the incidents of Rashia

Verse 12

A throne of glory, etc. As it comes to say, "All who forsake you will be ashamed," it begins with the leveling of a place and speaks: "Before him, you are a throne of glory and exaltation from the beginning of the creation of the world, and you are directed toward our sanctuary."

Verse 13

The hope of Israel: The Lord dwells upon it; therefore all who forsake you will be ashamed.
And the Syrians in the land will write: Those who are silent about my words and do not hear my mission in the underground cemeteries of the land will write:

Verse 14

For I will praise you. In you I will boast and glory, saying that you are my Savior.
:I praised. Wentancha Blaz

Verse 15

Where is the word of the Lord? The calamity that you prophesy?

Verse 16

And I did not rush. I did not rush you to bring them, because I am a good shepherd, pleading with you to ask for them.
:mercy
And the day of man. I have not desired the calamity of the wicked, and I have not been averse to your judgment, from prophesying to your judgment, and according to the translation, it will be my turn to the Lord, meaning: I have not delayed to tell them your messages and to return them to you if they had listened to me: the outcome of my lips was before your face. To turn away your wrath from them.

Verse 17

:Don't be a burden to me. Don't be a burden to your missions.

Verse 18

Let my pursuers be ashamed. The people of Anathoth alone

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Machine Translated by Google

And your fathers did not listen to what you were commanded.

Verse 24

Verse 25

Verse 26

Verse 27

: And came. As in, and came.

Chapter 18

Verse 1

Verse 2

Verse 3

On the stones: On the workshop of the Formaash in Laz

Verse 4

Which he makes from the material. Which he makes from the material is destroyed by the hand of the maker while it is still moist and wet. He is castrated.

Verse 5

Verse 6

Verse 7

Verse 8

From his evil that I spoke of. From the transgressions in his hand that I spoke of for him to be broken and shattered: Asharforki Belaz: And I was comforted. And I thought another thought.

Verse 9

Machine Translated by Google

Verse 10

Verse 11

Verse 12

And they said, "Desperate." And I knew that they would tell you about your words that they were not afraid of them.

Verse 13

: Scandal. A disgraceful thing

Verse 14

Leave the fortress of the snows of Lebanon. Leave a person who needs to drink the water flowing from the fortress in the fields: coming from the snow of Lebanon, which is clean if foreign water is
separated. Or if they leave living waters flowing that are foreign to everyone and they are cold, foreign, they flow, and this will prove that I have become cold and have drunk foreign water (Isaiah 37:25) and Menachem brought together foreigners with whom he did not sow or sow (Isa. 1:3) from the waters of medicine and gave meaning to his words and said that if he wanted to speak in the language of a stream, he would double the "m" and add: "Y"d "m" and would say streams including the waters and that they were streams

:My breasts. Like a field

Crimea: Privodash in the Azov language
Liquids. The Koran in the Hebrew language and more must be solved if they are broken down into foreign waters: the waters are cold:
liquids: (Foreign in the first language is the tongue of the stream, in the second language it is the L. of the zarut, meaning water of the mazur)

Verse 15

For thus have my people done, that have forgotten me, and have burned incense in vain.

Paths of the world. The paths that are repaired are said to be an obstacle to walking an unpaved road, not a beaten path.

Verse 16

Whistles: The one who passes over swords that he has already seen in good buildings is accustomed to whistling.
Application: Orphan

Verse 17

The back of their necks, not their faces. When they flee from the enemy
I will not be afraid.

Verse 18

And they said, "Go, etc." Jeremiah was complaining about the people of Anathoth and said that they say, "Torah from a priest." It is for the priests to teach Torah, as it is said, "They shall teach your judgments to Jacob" (Deuteronomy 33:11). And the word of a prophet. The words of prophecy.

And we struck him with the tongue. And we made him a liar.

Verse 19

Machine Translated by Google

Verse 20

Verse 21

And they shall be cut off by the sword. The tongue of my eyes shall be cut off (Lamentations 3:1). The tongue of my eyes shall be cut off like water that is cut off (Micah 1:1). By the sword. By the
armies of the widows and their men. The angel of death shall be the slain of the widows.

Verse 22

For they dug a pit. They suspected him of a man's wife, as it is said (Proverbs 23): "For a prostitute is a deep pit."

Verse 23

Do not live. Do not be a prostitute. And since it is a female, the Lord gave it to him, and even it is more like the Lord's: "And you shall commit adultery with them" (Ezekiel 15).

Chapter 19

Verse 1

:bottle. :sauce:a potter's
maker. That is, of a maker who is a potter's maker
And the elders of the people. Go with your people and the elders of the people. Go with your people and the elders of the people.

Verse 2

The gate of the clay pot. The gate of the garbage where broken clay pots are thrown, and so on.

Verse 3

:Tetzlna. Tintanir Balaz L. Zzlatim (D"H a 15) Beztzelizli Shema (Psalms 15)

Verse 4

And they were made a stranger before me.

Verse 5

Verse 6

Verse 7

And my bottles. And I emptied the mouth and the mouth (Nahum 2:11) and in the name of the bottle in which he speaks: He took his tongue, yes

Verse 8

Verse 9

Machine Translated by Google

:And in a precipice. A tongue as narrow as a precipice

Verse 10

Verse 11

(Who will not be able to let go. Ah, Kai, but the city will become hell and will be purified for the future.)

Verse 12

This city is like hell. It is full of dead people like hell, where they kill children for the sake of Molech.

Chapter 20

Verse 1

Verse 2

The Revolution: The place where the prisoners were imprisoned and the place where the prisoners were imprisoned.

Verse 3

: Magor. Yerah

The Lord did not call your name Pashhur, etc. Your name was not called Pashhur except for this reason, that is, a black Pashhur like a tree that is broken, and so he broke me (Lamentations 3) and so he said to him, "Your name was not called Pashhur, which in the language of Pashhur means a great man and a free man, Pashhur, but for this reason your name was called Pashhur, Pashhur, a black Pashhur, i.e. a Pashhur, many are around you to kill, and in this language, Magor is a gathering, like: "My dwelling place is a sword" (Ezekiel 21:17).

Verse 4

Verse 5

:Resilience. Finance

Verse 6

Verse 7

You have tempted me to follow your messenger.

You have held me. You have weighed down upon me your strong hand, to walk according to my will.

:And you can. And you will win.

:All. All the people mock me.

Verse 8

I will speak too much. Whenever I speak to them I have to shout and raise my voice and I do not call out to them.

Better than prophecies of violence and robbery

For the word of the Lord shall be unto me. Therefore they spake unto me a reproach, that they should reproach me: and to speak as it were.

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Verse 9

And I said, "I will not remember him." And if my heart says to me, "He will not go on his mission any more,"
And it was in my heart. The prophecy was like a burning fire, and I had to go by force.
Stop in my bones. And gather in my bones the fire.
Economy: To endure the fire

Verse 10

I said I would not remember because I heard many people whispering about me.
:Dwelling. L. Assembly and T. Y. :They told.
He bore false witness.
And we will tell. And we will tell and we will tell and we will tell like (Deuteronomy 14) Do not gather together and so a friend will divide
and say evil things (Job 17:5) L. corruption like a tree (Daniel 3) and Donash solved it in the language of the Haggadah and so we solved it
they told false things about him and we will tell the king and we have like we said many things in the Bible that will not be solved until
they are divided into two or three boxes like and they could not speak peace (Genesis 10) My son, come out of me (above:10)

:Rib guards. Expecting fragments
:Maybe Yufta. Listen to us and follow us.

Verse 11

:Because they were not wise. They did not succeed in their counsel.

Verse 12

Verse 13

Verse 14

Cursed be the day on which I was born. The day of conception, the hour of conception, and by force, Hilkiah his father slept on the day he
fled from Manasseh, who was killing the prophets, and the day of his death.
:He left and ran away.

Verse 15

:Happy. MM Degusha is that God will make others happy who made his father happy with his gospel

Verse 16

:The wicked which he turned. Sodom and Gomorrah:
And he did not relent. When he decreed destruction upon them, he did not think of another thought to revoke his decree.

Verse 17

Who did not give me death, the angel of death from the womb, and this is one of the short verses: Pregnant with
the world. Pregnancy of the world.

Verse 18

:Toil and sorrow. The destruction of the Temple

Chapter 21

Machine Translated by Google

Verse 1

Verse 2

Verse 3

Verse 4

Behold, I am turning the weapons of war. There are among you those who know how to swear the ministers of the Almighty, who are in charge of the calamities, to save each one from the evil he is in charge of, and in this you trust. Behold, I am turning the power of one another, and you will not know by whom you will swear.

And I gathered them. Weapons of war into this city that I will destroy you with a word by the angel of death: who is one of the chief ministers and thus is explained in the matter of a great thing they will die.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

And his soul shall be as a spoil. As a man that taketh spoil, and taketh it away, and goeth away, so shall his soul be as a spoil unto me.

From the killing, from the killers

Verse 10

:Penny. Translated as angry

Verse 11

Verse 12

Immediately oppress. Taste below that which is nothing but the name of the robber who oppresses others:
and there is no quenching. Let no remnant escape you.

Verse 13

The valley dweller: Jerusalem is in the midst of a valley, that is, the Lord, the Almighty, has made a plan against you to destroy you.
The plain is a mountain of wisdom. Around it is a plain.

Machine Translated by Google

Who will attack us? Who will camp against us as if we were the Arameans? (2 Kings 6:9)

Chapter 22

Verse 1

Verse 2

Verse 3

Don't be fooled. This is a lie.

Verse 4

Verse 5

Verse 6

You are Gilead to me, etc. If you are a beloved Kedmi, like the house of Makdesh, the land of the Torah, if not
I will marry you from the desert.
You are Gilead. The temple from which comes healing and healing for the whole world.

Verse 7

And I have consecrated. And I have appointed.
And they cut down the choicest of your cedars. Since they likened it to Lebanon, this tree falls here.

Verse 8

Verse 9

Verse 10

Do not weep for the dead. For Jehoiakim, who died before the gate, when they carried him into exile,
weep for the one who goes. For Jehoiakim and Zedekiah, it is said from now on that the death of Jehoiakim is pleasant, as it is said of him, and his corpse will be thrown into the pit by day and into the ice by night (Lekman) from the life of Jehoiakim,
as it is said of him, and his meal will be a continual meal, etc. (Lekman 2:11).

Verse 11

To Shalom. He is Zedekiah and so is called (Bada'a 3) and the fourth is Shalom and so is called the fourth to the kingdom:
Among the sons of Josiah, first Jehoahaz reigned, then Jehoiakim, then Jehoiachin, then Zedekiah: who came out. And although he did not come out, he still prophesies about him as if he had come out.

Verse 12

Machine Translated by Google

Verse 13

Woe to the builder of his house. Of Jehoiakim he says that he was wicked, and the end of the matter proves it thus: 'The Lord said to Jehoiakim, and

Verse 14

: A house of measures. A house as large as the men of measures (Numbers 13:32) who have something to measure in them
And he tore it. And he expanded it, others have corrected and he tore it and he opened it, and so on and you tore it in your mouth (above hand): You tore the heavens and came down (Isaiah 63:19) all of which are opening words
Cedar veneer: Cedar roof covering
And anointed with oil. And painted with symbols, T"Y with oil is a kind of painting, L"A and anointed with oil: like a thread of anointing, the people of the land of Israel.

Verse 15

:Reign. The date of your reign is because you are competing to burden your government to announce that you are king: Your father. Josiah, who behaved humbly, did not eat and drink and see good all the days of his life?

Verse 16

Verse 17

:On your account. To rob the rich. The
oppression of the poor and the oppressor will prove to him that the oppressed and the oppressed are always in the language of the Bible: And so whom have I oppressed and whom have I desired (1 Samuel 12:3)

Verse 18

:And woe to him. Woe to his glory.

Verse 19

Burial of a donkey will be buried. As Damascus is the grave of a donkey, so will its grave be cut down (T"T). : They will be cut down. They will be carried away

Verse 20

:Lebanon leaves and shout. Ski to the house of Makdash and shout.
And in Bashan give your voice. On Bashan, which will be destroyed, and in the valley of the Betah, and I do not know how to interpret how the tongue of Bashan falls at the gates of the Temple Mount, if not for the doors that are made of the oaks of Bashan, and it is there: a place or a tongue of Bashan, a place of wide opening, yes, the circumference of the Temple Mount, a field of wind for the Lord.
And shouts of the passers-by. And shouts of the gazette, and they are the language of a place.

Verse 21

"When you were ripe. When you were ripe."

Verse 22

:All your shepherds. All your kings
:Warning: Wind. Morning wind will blow.

Verse 23

"Nestled in the cedars. You have placed your nest in the lofty cedars, to build houses of cedars."

Machine Translated by Google

What is Nehanna? What did you find favor in the eyes of your robbers for the height of your towers? When the pains of childbirth came to you: and Menachem solved Nehanna for the sake of a place, but Donesh solved it for the sake of Chen.

Verse 24

: A seal on my right hand. Engraved and sealed in the flesh of my arm I will seal you. I will cut off your tongue, like a lamb to the slaughter (above 12) until we seal them (Joshua 8:6) and the Noon adds to it and a Midrash agada in the place where it was sealed was sealed that he made repentance in Babylon and the Blessed One was asked about his oath. They wrote this man Ariri (here) and Zerubbabel was born to him in Babylon and it was said to him according to the prophet, On that day I will take you, Zerubbabel son of Shealtiel, my servant, and I will set you as a signet (Lakmal end of 43): As he said to his father, If there is a signet on my right hand, I will cut it off.

Verse 25

Verse 26

And I cast. The tongue of the cast.

Verse 27

: They lift up their souls. The language of condolences whose souls lift up to console and say, "We will return to our land again."

Verse 28

The sadness is despicable. It is a wonder that this man, who was cast off as someone who is not wanted, was broken and despicable.

Common. Broken as if it were a vessel of the maker, you will be shattered (Psalms 2:9) and others have pronounced the nerve as the nerves that irritate the little one in the Shabbat assembly, meaning that you are despised and common in your eyes like a little child that you irritate him with a fuller tongue: this is not enough.
:thrown. cast, L. a throw that has no resurrection, as if it were to fall and not be thrown (ibid. 37)

Verse 29

Land, land, land. From his land he was exiled to another land and the land of Israel, hear the word of the Lord, i.e. land, land, land, land, which is a land that was the most important of all the lands, i.e. the land of Israel, three lands were there: Judea, Transjordan, and Galilee.

Verse 30

A man who will not prosper in his days, write him down.

Chapter 23

Verse 1

O shepherds. Kings of Judah

Verse 2

You have not visited them. You have not been careful to guard them.

Verse 3

Verse 4

Machine Translated by Google

And they shall not be numbered. And there shall be no tongue lacking, and there shall not be a man lacking from it (in Numbers 3:1).

Verse 5

And he was wise. And he succeeded.

Verse 6

The Lord has justified us. The Lord justifies us in the days of this one.

Verse 7

Verse 8

Verse 9

For the prophets my heart is broken within me. At the words of the prophets who say, Peace be unto you, my heart is broken. :Fly. Go and move like the wings of a bird that flies on the raft Turnbull: Because of the Lord. From whom I hear this evil decree

Verse 10

:Because of these. False oath:
Mourning. Desolation.
: They are pleased. Korsh"a Belaz Y"t 30 Ratzon: No, not in law.

Verse 11

: Both prophet and priest. Even those who are all from Midian: Even in my house
I have found their evil. Who set up an image in the temple

Verse 12

: As slippery as. Smooth ground that the foot slips on and the person falls
Like slippery in the dark. Failure upon failure. Slippery in the light is failure. Darkness without slipperyness is failure.

Verse 13

"And I saw a curse among the prophets of Samaria." Before they were exiled

Verse 14

And among the prophets of Jerusalem: Now I see a scandalous thing, a shameful thing.
And hold the hands of the wicked. They say to the wicked, "Peace be with you."
:To not return. That those who shout may not return, each from his own evil.

Verse 15

Verse 16

Machine Translated by Google

Verse 17

"And everyone walks according to the desires of his heart, etc." And everyone walks according to the desires of his heart, etc.

Verse 18

Who has stood in the secret of the Lord? And heard what was decreed before him, he who listened to the word of his law and obeyed his commandments: and not these wicked ones? The first hearing in the Bible is a literal hearing. The last hearing is acceptance.

Verse 19

: Occurs. He who dwells seeks to dwell, and on the head of the wicked he will dwell.

Verse 20

:Conspiracy. Language of thought

Verse 21

Verse 22

And if they stood in my secret and made my words known, etc., they would have made my words and my Torah known to my people, and not have led them astray from me.

Verse 23

God is near. I see only what is near me, and I have no power to judge the inferiors who are far from me, and I do not know their deeds.

Verse 24

If a man hides himself, this is a doubling of the divine wonder, as is the way of all double wonders.

Verse 25

Verse 26

How long will they prophesy lies? And is there in the hearts of these prophets who prophesy lies to carry out their thoughts: 'They think to make my people forget my name and my word: deceit. A deceitful tongue.

Verse 27

Verse 28

He will tell a dream. He will tell us to the Lord, as to other dreams, and will not strengthen us with words of prophecy. What is the use of straw in the wilderness? What is the use of a lie in the presence of truth?
:The bar. With the bar

Verse 29

Machine Translated by Google

Are not these words like fire? They could not mistake and imagine dreams to say that they were prophecy, because when a word of prophecy came to the mouth of the prophet in power, it came to him like a burning fire, as it is said, "And it was in my heart like a burning fire" (Ezekiel 3:14). And he said, "And the hand of the Lord was strong upon me" (Ezekiel 3:14).
And as a hammer. P.I. Belaz and some say Martij. Belaz

Verse 30

They steal the words of one from another. Each from another. They have spies among the prophets of truth and hear their style, in which they prophesy and speak a false prophecy in the same way as Hananiah ben Azur did. He heard Jeremiah prophesy in the upper market, "Behold, I will break the bow of Elam," and he prophesied in the lower market, "I will break the yoke of the king of Babylon" (Lukman 28), as our sages said.
In the Sanhedrin:

Verse 31

Those who take to their tongues. Those who teach their tongues to speak lies in the Lord, says the Lord, as prophets of truth, so that they may believe in them.

Verse 32

:And in their appearance. L. Tamhon Ishtordizon in Laz

Verse 33

"What is the burden of the Lord?" is a worn-out tongue, since his prophecy was for them a burden, and you said to them, "What is the burden, and I have abandoned you?" They say to you, "What is the burden?" You are a burden to the Holy One, the Holy One. And he said, "Abandon and cast you down from his arms from heaven to earth." Thus I have heard.
:And I was abandoned. And I left.

Verse 34

Verse 35

Verse 36

For the burden will be to the man of his word. Although you turn the burden into a reproach, the burden of the word of the Lord to the man of his word and to the man of his counsel, he reveals it, and you turn it into the language of burdens. I have not heard it so and it is the main thing, but I have heard it this way, because the burden will be a burden of calamity to those who say that the one who asks what the burden is, because the burden of the Lord is a prophecy. And the false prophet asks the prophet of truth to tell him the word of the Lord in the style that came to him, and the style did not interpret the speech so much. And the false prophet turns the word to the other side and speaks in the manner of the prophet of truth so that they will believe in him, and so did Hananiah ben Azur. Therefore he says, "Do not ask the burden of the Lord in the style of the style, but what is the meaning of this? Ask the prophet of truth to tell them what the Lord says and where to turn his words."

Speak and what is answered?

For the burden will be on the man of his word. The Holy One, blessed be He, said simply to the man of His counsel, who is not suspected of changing it, and you ask Him in order to change it, and you have changed the words of the Holy One, blessed be He, and this is what He said above: "Those who steal the words of a man from his neighbor" (here) This is also unnecessary language.

Verse 37

Thus shalt thou say unto the prophet: When ye come to inquire of the prophet,

Verse 38

Machine Translated by Google

Verse 39

And I married. L. Gid Hanesha (Genesis 32:33) L. And they married their strength (Lakman Na): jumping and shaking from place to place

Chapter 24

Verse 1

Dudai: Pottery.
Deadlines: Ready.
The deaf. And the locksmith, the scholars of Torah who were exiled with Yachna, and I have already explained it in the book (M"2:24) The deaf and the locksmith, according to Rabbi Belaz, 31 The deaf and the locksmith The deaf 30 The deaf The locksmith 30 Closed, meaning that great sages in the Torah, who when one of them spoke, all were silent A locksmith who closed and could not be opened

Verse 2

The first fruits of the fig tree. Every consumer cooked the first fruits of the fig tree, which are a favorite of their ancestors.
In their beginning:

Verse 3

Verse 4

Verse 5

Yes, I will know the exile, etc. This is a neutered reading. Yes, I will know the exile of Judah for good: I have already exiled Yechaniah and his exile.

Verse 6

:Athos. L. Expulsion

Verse 7

Verse 8

Verse 9

:To bring evil upon all the kingdoms of the earth. That they may hear of the evil that is coming upon them, and be afraid: And that they may remember and speak all in their calamity.

Chapter 25

Verse 1

Machine Translated by Google

In the fourth year, the year in which they were sentenced to death, they were to be exiled and drink the cup of chaste wine, as is stated in the matter of taking the cup, etc. And before the sentence was pronounced, the prophet was told to rebuke them, perhaps they would return and not be sentenced to death.
Dinam:

Verse 2

Verse 3

Twenty-three. Josiah reigned thirty-one years, and twelve years remained, nineteen years, and four of his sons, twenty-three.

Testicles and speech. L. Present tense: I would always wake up and speak.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Kol Rahim. It is a sign for the circumcision meal in the name of Shtatinin and Shokhin for her: for healing.

Candlelight: A sign of a feast, so we both in the Sanhedrin.

Verse 11

Verse 12

Verse 13

All that is written about Babylon:
:In this book. At the end

Verse 14

For they were slaves to them. Just as the Babylonians were slaves to them.

Machine Translated by Google

They are also many nations: Medes and Persians.

Verse 15

The cup of wine: The wrath. The prophecy of disaster
And you gave him water. Prophesy to them that you will not answer again.

Verse 16

:And they shall be shaken. And they shall be
mad: And they shall be exalted. In debauchery they shall be led astray.

Verse 17

Verse 18

As they are today. Jeremiah wrote his book after the destruction.

Verse 19

Verse 20

And all the surety. All the trust that Pharaoh had in him and relied on for help, the surety is guaranteed by Balaam.

Verse 21

Verse 22

And the kings of the island. All these are the kings of the land up to this point.

Verse 23

Wig cuts: those assigned at the end of the same wind

Verse 24

:Kings of Arabia. Arab: And all
the kings of Arabia. The authority of Arabs

Verse 25

Verse 26

:Sheshach. He is in Babylon in the Hebrew Bible.

Verse 27

:Vecchio. As a man who drinks too much vomits :The sword.
The challenge of war

Verse 28

Machine Translated by Google

Verse 29

:Starts. Begins.

Verse 30

:On Noah. He mourns over the destruction of his
house. Hail Mary. Woe to those who do heavy work, who cry out loudly to urge one another to strengthen themselves, and the paths of the ravines are accustomed to it.
Answer: Every poor tongue is a loud cry.

Verse 31

: Being tried. Arguing in court

Verse 32

From one nation to another. That I quarrel with one another.
From my side. As translated by Siffi

Verse 33

Verse 34

:Halilu. L. Howl: And wallow.
They wallowed in the dust of the water, and your dispersions. This is a short
reading, as in Lm. And your dispersions will be brought near to the coming as vessels of desire. That is, if you say, "We are important, many are vessels of desire made of glass that fall"
And they break and get lost:

Verse 35

Verse 36

Verse 37

And we imagined. L. The language of the ruin is diminu, and we imagined there (above 8)

Verse 38

: He left as a kuffar, etc. A king exiled from Carthage as a kuffar who leaves his place: A dove.
Intoxicated with wine, yes, the Lord, another word, a deceitful tongue.

Chapter 26

Verse 1

Genesis: This lower section preceded the upper section by four years.

Machine Translated by Google

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

And the princes of Judah heard that the false prophets and the priests had seized Jeremiah at the entrance
of the new gate of the Lord. Others were astonished when Jehoiachin and some of the entire house of our God were exiled with him.
Nebuchadnezzar's army broke down the eastern gate and Zedekiah returned and repaired it and renewed it, therefore it was called Hadash.

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Machine Translated by Google

Verse 17

Verse 18

Micha Hamorashti: Daman Marisha
:Eyes. Waves

Verse 19

And he began. L. Prayer:
And we are doing a great evil. If we kill him

Verse 20

And also a man would prophesy. He who said this did not say this. So far the words of the righteous, and the wicked who were there stood and said, "A man also prophesies," etc. Just as Uriah was killed, so Jeremiah is killed, so it is clear.
In my books:

Chapter 27

Verse 1

: At the beginning of the reign of Jehoiakim. Three years before King Nebuchadnezzar was prophesied to reign over him

Verse 2

Morals: They are the straps of the yoke that Korigel calls "sh"

Verse 3

And you sent to the king of Edom. In the days of Zedekiah, in the fourth year of his reign, whom Nebuchadnezzar made ruler over five kings:

The king of Edom, the king of Moab, the king of the children of Ammon, etc. These five kings Nebuchadnezzar gave under the hand of Zedekiah. They were fifteen years under his rule, from the first year of Jehoiakim until the fourth year of Zedekiah, when Hananiah the son of Azur overthrew them.

Verse 4

Verse 5

Verse 6

My servant: May he do my will to Pharaoh, my enemy.

Verse 7

And his son: Oel-merodach: And his
son's son: Belshazzar
Until the time of his land comes. That Darius the Mede and Cyrus should come and kill Belshazzar.

Machine Translated by Google

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

And to Zedekiah king of Judah I spoke, etc. All this Jeremiah said to the king's messengers.

Verse 13

Verse 14

Verse 15

Verse 16

Here are the vessels of the house of the Lord. They were carried away captive with Jachinia.

Verse 17

Verse 18

Verse 19

The machines: The LORD is like the sink and its base (Exodus 35:16).

Verse 20

:In his exile. As in his exile

:Hoori. Like Sherry.

Verse 21

Verse 22

Until the day you inspected them. In the days of Cyrus, as explained in the Book of Ezra

Machine Translated by Google

Chapter 28

Verse 1

And it came to pass in that year, when the time came that King Nebuchadnezzar had made Zedekiah king over five kings, that Jeremiah was speaking his message, and sending the statutes and the scepters to the kings by the hand of their angels.

At the beginning of Zedekiah's reign. At the beginning, they ruled over the five kings, and it is not said at the beginning of his reign, for it is said in the fourth year that year he went down to meet Nebuchadnezzar in Babylon and Seraiah the king: "The rest is with him, and as it is said at the end of the book, and they ruled over the kings."

He said to Eli, etc. Our rabbis said, "Who deceived Hananiah, hearing that Jeremiah was preaching in the marketplace?" T The highest, behold, I will break the bow of Elam (Lakman 44) and this prophecy at the end of the book was spoken at the beginning of the kingdom of Zedekiah, as is explained there, and since Elam is close to Babylon, he stood in the lower market and preached: And what is Elam that did not come but to help the Chaldeans, etc., as long as it is in the Sanhedrin?

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

:He will do. Pacha"a Balaz will

rise. 30 Prayer (Shalosh Shatyn these are the four and brought him to the prison, not the sedran of the Rabban the author) (Amen, so it will be done, etc. The owners of the legend say so. He said to him, "May your words come true. I will be drunk and you will be poor. I am a priest and I will eat the holy things of heaven. If the house stands in its building, and you are my savior, as it is written here) who is from Gibeon and you will be my servant, a hewer of wood and a drawer of water (and a teacher of righteousness who does not take his mouth as a taste for it. Our sages who learned from this that everyone who flatters the wicked will end up falling by his hand or by the hand of his son or by the hand of his son's son, as Jeriah the son of Shelomiah, the son of Hananiah, were finally caught and brought to the prison)

Verse 7

But listen, etc. Until the prophet who prophesies peace, said, "I prophesy calamity; if it does not come, I am not a liar. The Holy One, blessed be He, takes comfort in the evil." But the prophet who prophesies peace, etc., when the word of the prophet comes, he knows, etc. But if his word does not come, he is a liar, as it is said, "No man can lie," etc. (Numbers 23:19). Thus Rabbi Tanchuma taught.

Verse 8

Verse 9

Verse 10

Machine Translated by Google

Verse 11

Verse 12

Verse 13

Verse 14

I gave him the beast of the field. He rode on a lion and tied a crocodile to his head.

Verse 15

Verse 16

:This year you die. And next year you will be buried.

Verse 17

In that year, in the seventh month. And is there not a seventh month of the year but when Ara died, he commanded his sons to bury him after the Lord, and not before, and to conceal his death that day in order to make Jeremiah a false prophecy?

Chapter 29

Verse 1

Verse 2

And the lady: If the king

Verse 3

Verse 4

Verse 5

Verse 6

Machine Translated by Google

Verse 7

Verse 8

Yeshua: L. Incitement like the fiery serpent (Genesis 3)

Verse 9

Verse 10

Verse 11

Verse 12

And you read me and went. On my way, and this is a short reading.

Verse 13

Verse 14

Verse 15

Verse 16

To the king: Zedekiah, who did not exile

Verse 17

The gatekeepers: Flaxen. L. Scandal (Hosea 6)

Verse 18

And to disgrace. May they be disgraced by the devil, as well as every disgrace in the Bible.

Verse 19

Verse 20

Verse 21

Machine Translated by Google

Verse 22

Asher: A tongue roasted in fire (Leviticus 2)

Verse 23

And they committed adultery with their neighbors' wives. As is explained in the Sanhedrin, thus said the Holy One, blessed be He, who slept with
My friends:

Witness: Testimony. Language of testimony

Verse 24

: Hanalami. Place name

Verse 25

Verse 26

Nathan the priest: To Zephaniah he wrote thus:
Officials: Appointed officials
:Revolutionary. Kippah
The Dungeon: Sadan Tzipsha Bil'az

Verse 27

Verse 28

For therefore he sent. For you have to reproach him for what he sent to us in Babylon, saying: Your exile there is long: Therefore.
As for what he
sent.

Chapter 30

Verse 1

Verse 2

Verse 3

For behold, the days are coming. And you will not say, "Why should I write to you that all will perish, and no one will read it, and no one will remember it any more, for behold, the days are coming, and you will say, "Remember this no

Verse 4

Verse 5

Machine Translated by Google

We have heard a voice of fear. There are those who interpret the rumor of Babylon as a haredim from it, those who were exiled there:
A Midrashic Legend about the War of Gog and Magog

Verse 6

If a male is born, if a way for males to give birth, let him fasten ropes like a woman in labor.
:His loins. Like his waist

Verse 7

That day: The day of the killing of Belshazzar and the fall of Babylon, the day of the fall of Gog.

Verse 8

I will break it. The yoke of the nations will be lifted from Israel.

Verse 9

Verse 10

And you shall not be afraid of all the evils which you shall see, which shall come upon Babylon, in the midst of which you are.
:And calm. Like and quiet.

Verse 11

I will deliver you to judgment. In judgment I will
save you, and I will not make you cry. L. Tiot the destroyer

Verse 12

Anush: May you be blessed with a land. May Anfarsh bless you with peace.

Verse 13

: For medicine. No one believes that you will be saved.
: Canal. Medicine tongue helpful

Verse 14

Cruel morality: Cruel morality is the torment of cruelty.

Verse 15

Verse 16

:Therefore. Oath
I will take you to Massa. The tongue of plunder and the handwriting of Jehon, your witness to the witness.

Verse 17

Long: Medicine

Verse 18

:and the palace. The temple

Machine Translated by Google

Verse 19

And the livers. Let them be with liver.
:And they will not be sad. As if they will be few.

Verse 20

Verse 21

:Adiro. His minister: He will
make his heart tremble. The tongue of the messenger of the covenant, the previla of the tina of the bilaz.
To reach me: To fight against the war. To protest against the war.

Verse 22

Verse 23

resides. Parks and Dar L. Land of my residence and its likeness and a storm is raging (above 22) The other is the one that both L. Parking

:On the head of the wicked. On the head of the wicked.

Chapter 31

Verse 1

Verse 2

:It found favor in the eyes of the generation of the desert.
The remnant of the sword: Egypt, the Amalekites, and the
Canaanites: Go and comfort Israel. When you are led to inherit the land of their rest.

Verse 3

: Distant. By the grace of the
fathers: It seems to me. I am the prophet and he told me to say to the assembly of Israel, I have loved you forever.

Verse 4

You have built another stone and you will be built. You have had two buildings by the hand of man, so they have been destroyed. I myself will build a third building and you will be built forever. Go ahead and decorate yourself.

Verse 5

And they shall defile it. In the fourth year they shall defile the bullock, to redeem it with money.

Verse 6

Christians. Watching from the tops of high towers to proclaim a voice heard from afar, Christians are like those who created kindness for thousands (Exodus 34:7) The language of protection means that there is a day when they will call those who have kept the Torah and say, "Arise, and the hand of the Lord is a sign of the length of days, and the hand of the Lord is a sign of the good news for the righteous, and the hand of the Lord is a sign of the good news for the righteous."

Machine Translated by Google

Verse 7

And rejoice above the nations: In high towers that they may hear afar off.

Verse 8

:In them is skin and Passover. Even the ones that fail in them I will not amass

Verse 9

They will come with tears. Through prayer and repentance.

Verse 10

:Mazara. Bibliography of the Bible

Verse 11

Verse 12

And they shall gather like a river.

Verse 13

Verse 14

:Fertilizer. Oil

Verse 15

A voice was heard in Ramah. Alas, O house of Israel, for Jeremiah was delivered, and Nebuzaradan the captain of the guard sent him from Ramah to return from among the exiles to Gedaliah the son of Ahikam, as he said in this book: (Lakman 33:1)

Rachel weeps for her sons. A Midrash Agada said that fathers and mothers went to appease the Blessed One because Menashe had set up an image in the temple and was not appeased. Rachel entered and said before Him, O Lord of the worlds, have mercy on me. Who is greater, your mercy or my mercy? He says, "Your mercy is greater." And did I not bring my affliction into my house? All the work that Jacob did for my father did not do except for me. When I came to enter the house, they brought my sister in. And it was not enough that I kept silent, but I gave her my signs. You too, if your sons brought your affliction into your house, keep silent to them. He said to her, "Well done, you have learned to be an advocate. There is a reward for your action and for your righteousness in giving your sign to your sister."

Verse 16

Verse 17

Verse 18

: Wandering. Complaint "T" Bil"z "Lanson Who will wander to you (above 19)
You afflict me. In affliction you are the Almighty.
Like a calf that does not learn. Pushaguyiloni Bil'az The language of the cattle teaches (Judges 4) I was at the beginning: Therefore I have sinned against you.

Machine Translated by Google

Verse 19

:I am consoled. I regret my abominations.
:I have observed myself, and I have exalted myself in the land of Ephron.
The shame of my youth. May my enemies reproach me for the sin of my youth.

Verse 20

Ephraim is a dear son to me. These are the words of the Divine Name, meaning he is wavering, and I am turned to pity him, lest my beloved son be like him who has only one son, whom he does all his pleasures with. Ishbaneimanetz: Speak to him with too much anger. Whenever I speak to him and teach him, I
have given him enough words to teach him my Torah, to pity him.

Verse 21

Set up signs for yourself. Signs in the ways of your good ancestors. Small date palms
planted as a sign on the way. The plain meaning of the Bible is: Make signs to know: The way you went from the Land of Israel to Babylon, that you may return by the same way, meaning that you will surely return from there.
The way you walked. I walked is written, and wherever you went, I went with you. And Jonathan translated, "I will give you signs, pray in the bitterness of your soul." (And Menahem interpreted signs as a matter of pride, and so interpreted "and signs as smoke": Joel 3:3) 31.

Verse 22

Hide from me, you are ashamed to return to me because of your way. Here is a new creation in the land, that the female will return after the male, seeking him, that he may bear his tongue, and I will surround her in the city, seeking him, etc. (Song of Songs 3:2); and because of Rabbi Yehuda the preacher, I heard that a female will turn to become a man, I have given you as a daughter who takes possession of ten properties, seven nations out of seventy, so that you may inherit everything as a male son who is the heir of everything.

Verse 23

Verse 24

Verse 25

Verse 26

Therefore I awoke. Thus said Jeremiah, All that I had slept and slept in prophecy of calamity in prophecy: This I awoke from my sleep.

Arava: Naama

Verse 27

The seed of man and the seed of beast. The good and the foolish among them I will sow all to be my seed, the seed of man and the seed of beast. Jonathan translated Akiminon as the sons of Ansha and Azlachinon as the city whose sins are not counted: we will not be counted against it.

Verse 28

Verse 29

Machine Translated by Google

:Immature. An unripe fruit that does not end and it dulls the teeth: And
two sons will be dumb. The sons will suffer for the iniquity of the fathers

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

: To light. Iaclarzir Belaz, and so T"T to Anhara: The calm of the sea. Shake
it and boil it and it becomes wrinkled, wrinkled like my skin in a moment (Job 7).

Verse 36

:Used. Like not used.

Verse 37

If the heavens were measured, how high they are?

I too will be ashamed. In Israel, that is, just as they will not teach or investigate, so Israel will not be ashamed of all that they have sinned.

Verse 38

Verse 39

Verse 40

The Valley of the Carcasses. A valley where the carcasses of Sennacherib's camp
and the dung fell. The place where the dung was dumped outside Jerusalem will be added to the city and all of this will be brought within its walls. This prophecy is about to come.

Chapter 32

Verse 1

Machine Translated by Google

Verse 2

:Crime. Siege language: In
the courtyard of the target. Guard house language

Verse 3

Verse 4

Verse 5

:Until you command him. The command of every man is death.

Verse 6

And Jeremiah said, etc. It was not Zedekiah who said so, but rather the written word, "Why were they imprisoned?" and he returns to his own words: The first is to interpret what the word that came to Jeremiah was.

Verse 7

:Come to you. According to the word

Verse 8

Verse 9

Verse 10

Verse 11

The book of the grantor: The deed of sale:
The signed one, etc. With his signature when it is duly signed.
And the open one. Which was held in a court of law according to its witnesses and written and signed by the judges. The execution of the bills is to make the matter open and public, lest the witnesses die. And our rabbis interpreted: In the matter of a simple and related divorce in Baba Batra

Verse 12

In the eyes of Hanamal, my uncle. Until now, they called him Ben Cousin, maybe it was years ago, and if not, I don't know what it is. And some tend to say his uncle and cousin. Hanamal was to Jeremiah, just as Reuben married the daughter of his brother Shimon, and she bore him Nemuel, and Shimon had already given birth to Yamin, so Yamin is his uncle to Nemuel, who is the son of his mother's brother and also his cousin, who is the son of Shimon, the brother of Nemuel's father, and it is not: the fact that we do not find in the entire Bible a mother's brother named David.

Verse 13

Machine Translated by Google

Verse 14

Thus said he, etc. Do not say to them, "I am a slanderer of them," for they are all exiles.

Verse 15

For thus saith the Lord: End of buying houses

Verse 16

Verse 17

:No wonder. It will not be extinct and you know that our end is exile and why did you tell me to buy a field?

Verse 18

And he will pay the iniquity of the fathers into his bosom. This generation that follows after their fathers in the evil way of
the great and mighty. And he did not say, And the terrible one said, Idol worshippers dance in his temple, where are his terrible things?
In the tractate of Yuma:

Verse 19

Verse 20

And in Adam. In other people, i.e. signs that were similar to Israel and Egypt, how the cloud and the darkness became light at night
(Exodus 14:20). The same sign that served as darkness for Egypt served as light for Israel.
Midrash: Aggadah

Verse 21

Verse 22

Verse 23

And read them. You read them casually.

Verse 24

And as you have spoken, evil will come upon her.

Verse 25

And the city gave: And why should I have a field?

Verse 26

Verse 27

:The one who is from me will be amazed. And the future is unknown to me.

Machine Translated by Google

Verse 28

Verse 29

Verse 30

Verse 31

From the day it was built. On the day the foundation of the house was laid, Solomon married Pharaoh's daughter.

Verse 32

Verse 33

:And teach them. Verb tense in the Afar language

Verse 34

Verse 35

Verse 36

Verse 37

I gather them. With mercy from all that I have cast out there in my nostrils.

Chapter 33

Verse 1

:Stop. In prison.

Verse 2

Thus saith the Lord, do it. He that doeth it

Verse 3

Call to me and I will answer you. I will tell you the future and
the ways that are hidden in my heart to do them.

Verse 4

Machine Translated by Google

Those who are attached to the ramparts. To make them into mounds piled up on top, which the people of the city build: to go up to the ramparts to fight from above against the Chaldeans: and to the sword. To seize Shura
from the east, to kill him in the battle.

Verse 5

And fill them with human corpses. And the houses that have been destroyed are made into graves for the corpses of those killed within the city.

"And what I have hidden, etc." Thus says the Lord, behold, I will bring it up, etc.

Verse 6

:Prayer of peace. Blessing of peace from Lod Balazs

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Neve Roeim: Shepherds' Section

Verse 13

The flocks will still pass by, etc. Israel will go out and come in with a leader walking at their head.

Verse 14

Verse 15

Verse 16

Verse 17

The world will not be cut off unless its end is decided to return.

Verse 18

Machine Translated by Google

All the days: No seed shall be cut off for them that is fit to offer a burnt offering and to burn a burnt offering.

Verse 19

Verse 20

If you break my covenant today. If you can break my covenant which I have made day and night
They will be in their time, which I have appointed for Noah and his sons, and they will not rest day or night.

Verse 21

Verse 22

Verse 23

Verse 24

The Two Families: The Kingdom and the Priesthood
And they will despise my people. And in these things they make my people despise being a nation to me.
Before them. Before their words, which teach them to say: God, the Blessed, will not turn back from His wrath any more, and no answer will benefit you.

Verse 25

If not for my covenant, etc., it is impossible for the covenant I have made not to be fulfilled, that day and night may be in their season, and it is impossible for the laws of heaven and earth to be annulled, as if the seed of Jacob had not died, etc., and our rabbis have asked him about the covenant of the Torah, to learn from this that for the sake of the Torah the heavens and the earth were created, but not: the Midrash is based on the order of the readings.

Chapter 34

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Machine Translated by Google

May you die in peace. Our sages said that when Nebuchadnezzar died in his days, his prisoners did not leave his prisons for the entire time of the 10th century. When Nebuchadnezzar died, Zedekiah left the prison and died the next day. They buried him with honor in the crematorium of your ancestors. This was their way of burning their incense and utensils for the kings.

Verse 6

Verse 7

Verse 8

After the king's death. In the seventh year of his reign, we were told that in the seventh year, some of the elders of Judah came to inquire of the Lord. They said to Ezekiel, the priest, that his master had sold something that he should eat as a contribution, that is, according to what they wanted to say, "We will not be punished for the matzos because they returned the matzos."

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Behold, I call you freedom. I will not be your master to save you, and you will be desolate to the sword and to the famine.

Verse 18

Machine Translated by Google

The calf which they cut in two. When they returned and consumed it, they all made a covenant to rebel in the place and cut the calf and passed between its parts to rebel against it. And it was a strong and complete covenant, saying, "Thus shall it be cut in two, and he who passes over it shall divide it."

Verse 19

Verse 20

Verse 21

: Those who come up from above you. Because of Pharaoh's army that came out of Egypt as explained in this book (37)

Verse 22

"Here I command. And Pharaoh's army shall return to his land, and the Chaldeans shall return upon you."

Chapter 35

Verse 1

Verse 2

To the house of Rehab: The sons of Jonadab the son of Rehab, and the sons of Jethro were

Verse 3

Verse 4

"Man of God. Prophet of God"
The gatekeeper: Amerkala Treasurer Balazs

Verse 5

Verse 6

Verse 7

You shall dwell in tents. In the wilderness where you were strangers, there they had no portion in the land, for the children of strangers were

Verse 8

Verse 9

Machine Translated by Google

Verse 10

Verse 11

And it came to pass, that Nebuchadnezzar came into the city of necessity: therefore now we sit in our houses.

Chapter 36

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

:Stop. In prison.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

The new gate of the house of the Lord was opened. It is the eastern gate. Jonathan translated it this way.

Verse 11

Verse 12

Machine Translated by Google

Verse 13

Verse 14

Verse 15

Verse 16

Tell the king, we will say. Perhaps he will hear.

Verse 17

Verse 18

Verse 19

Verse 20

The courtyard: Every ark that needs a talisman at its beginning, the Lord casts it at its end.

Verse 21

Verse 22

And the hearth. Our sages interpreted the name of the wood as being kindled by the fire (meaning that it is kindled by each other). This simply means that it is a vessel on which light is burned before the fire. Like brothers who please each other (and according to Ministers:

Verse 23

Three doors. Our sages said, "The scroll of lamentations was read before him, "Howling, weeping, weeping, exile, Judah, the ways of Zion, mourning, in all this he did not feel, "I am king over the remnant, because he read, "They were bitter. From now on, I am not king immediately." And he tore it with the razor of the scribe, "Tsariah, to the head of A: It will be torn." Like a torn

Verse 24

Verse 25

: They hurt. They begged.

Verse 26

Machine Translated by Google

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Many things are like this. From the beginning there were three alphas: "Alas, I sat down, Alas, I will be silent, Alas, I will be silent." And I added to it, "I am the man, every triple letter in it."

Chapter 37

Verse 1

And a king reigned. According to what he had heard, he came to tell and say that the calamities that he had prophesied had come to pass. He began to say so, and when the time came for the decree to draw near for the fulfillment of the things, another king reigned over Judah: "Under the reign of Coniah the son of Jehoiakim, and

Verse 2

Verse 3

Verse 4

And Jeremiah came and went among the people. When King Zedekiah commanded, and they brought him out of the prison, where they had imprisoned him, they saw that Zedekiah was righteous, and his generation was wicked, and Jehoiakim was wicked, and his generation was wicked.

Verse 5

And Pharaoh's army went out of Egypt to help Judah.

Verse 6

Verse 7

Machine Translated by Google

Return to your land, Egypt. They would come in ships, and God, the Blessed One, would point to the sea and cause it to swell up like lumps and bumps (meaning swollen) similar to human skins. They said to each other, "What is this?" These said: "Our fathers who drowned, the fathers of those we are going to help at sea, immediately return to their land."

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

To divide from there among the people. To Pelaga, the city of Achsanta, in the city of Amma, and while the Chaldeans were besieging it, no one would go out from it to pray for the city not to be captured.

Verse 13

And there was a clerk. He was appointed to guard that no one went out of the city to join the Chaldeans. He was Hananiah the son of Shelomiah the son of Hananiah. He was Hananiah the son of Azur the son of his son. And this is the attitude of the scripture, teaching that everyone who flatters the wicked will eventually fall by his hand or by the hand of his son or by the hand of his son's son. And Jeremiah the flatterer said to him, "Amen, the Lord will establish your words" (above 28). And there is a legend that Hananiah commanded his son, "See that I am dying by the hand of Jeremiah, and make me a liar in my prophecy, if you can make him stumble, make him stumble, and his son: He also commanded his sons in this way, and when the time came, they made him stumble.

Verse 14

Verse 15

Verse 16

And to the parking lots. Jonathan translated from Hebrew: There were parking lots in front of that prison.

Verse 17

Verse 18

Verse 19

Verse 20

Machine Translated by Google

Verse 21

Outside the bakers: From the market sealed like and open, you will find in Damascus (1 Kings 20).

Chapter 38

Verse 1

Verse 2

And his soul was for a spoil. And his life was for a deliverance, as if he had taken his soul as a spoil, as a man that taketh spoil.
And whoever is drunk, so will his soul be drunk.

Verse 3

Verse 4

Therefore, it is a cure. The word "al-Akan" is a weak tongue.

Verse 5

:'He will be able. As he is able to heal his body.

Verse 6

The pit of Malkihu. Malkihu's

Verse 7

A servant of the king. Baruch ben Neriah.
The Negro. Zedekiah, what is the Negro? His skin is strange. Even Zedekiah is strange in his righteousness from all his generation. And there is a midrash: The Negro asks about Baruch.
A eunuch: a man of great power.

Verse 8

Verse 9

And he died in his place, etc. If they had put him in his place, he would have died of hunger on his own, and they cheered for the battle.
His death:

Verse 10

Thirty people: Out of forgetfulness, they were all consumed by hunger.

Verse 11

: worn out in rags. worn out in worn out clothes

Verse 12

Machine Translated by Google

And the saltmen. The tongue of rottenness is like smoke, they are salted (Isaiah 5:11)
under the nobility of your hands. That the ropes may not harm you:
nobility. Aisha Laz

Verse 13

Verse 14

The third introduction. I did not know where it was and whether it was with the help of Israel to say that the force and the help of women were before her:

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

:worries. fears
Lest they give me into the hands of the Jews, saying, "Your king shall be your servant," for they have fulfilled their promise.
Our:
And they abused me. The Jews Igbronat Belaz

Verse 20

Verse 21

Verse 22

The people of your peace. The false prophets who told you you would not be captured
: In the mud. Clay, tongue, pronunciation, gum, without mud

Verse 23

And this city will be burned with fire. You are burning with the hands that you cause it to burn.

Chapter 39

Verse 1

Machine Translated by Google

Verse 2

Verse 3

And all the princes of the king of Babylon came and sat at the inner gate, etc., indicating that a supreme prophecy was fulfilled here: And they came and set each man his throne at the entrance of the gates of Jerusalem, etc. (above 1)
In the inner gate. In the tabernacle, the gate of help is the eastern gate of Nicanor, and it is between the gate of help for women and the gate of the sanctuary. Our rabbis said that the inner gate is the gate in which laws are prepared concerning them. It says: The place of judgment is the place of wickedness (Ecclesiastes 3:16).

Verse 4

The King's Garden Way. He had a long way from his house to the plains of Jericho, and he went out to go through the cave. What did the Holy One, the Blessed One, do to fulfill this? I spread my net over him (Ezekiel 12:13). Zedekiah summoned a deer before the Chaldeans, walking on the roof of the cave outside the city. They ran after him to capture him. He ran to the entrance of the cave, and they saw Zedekiah coming out of the cave.

Verse 5

And he spoke to him in judgment: Why did you break your oath?

Verse 6

And all the people of Judah. These were the Sanhedrin for allowing him to take his oath. It was a sin in the eyes of God: for they allowed the oath.

Verse 7

Verse 8

And the House of the People. Synagogues.

Verse 9

Verse 10

Vineyards and fields: fields to cultivate, every field will respond with a digging tongue, Aphoshits, Balazs.

Verse 11

Verse 12

Verse 13

Rabbi: Like a minister.

Verse 14

Machine Translated by Google

To Gedaliah son of Ahikam, who fell to the Chaldeans according to Jeremiah, and when the city was captured, he was appointed governor.
: Remaining there

Verse 15

Verse 16

"And they shall be before thee in that day. And the things shall be before thee, that thou shalt see them come to pass."

Verse 17

:In the hands of the people. In the hands of the Chaldeans.

Chapter 40

Verse 1

The thing that happened. What is called the end of the matter (Jeremiah 24) And it came to pass at the end of ten days, and the word of the Lord came, etc. But he wrote first about what was said to him, and a midrash of a legend in Lamentations, what was the matter, and he returned to Gedaliah, and said to him, "Or the landing of Ammon, and I will not hear this, or the hearing of this, and I will not land Ammon," and he said, "No, I will not land Ammon, and I will not give you a fortune, but live in the land of Ammon." Ammon is a descendant of Ammon.

From the height. He who was an exile of his own accord among them would see a group of captives in a cage, he would put his neck among them, etc. It is appropriate in the judgment of the Prophet Jeremiah to say that Nebuzaradan was given chains: for Nebuchadnezzar had commanded him not to do him any harm (above 33).
: In handcuffs. In the Zioush of Belaz.

Verse 2

The Lord your God has spoken, etc. Why do you grieve over her? And did you not prophesy to them and they did not listen? In judgment:

Verse 3

Verse 4

You opened it. The language of the camels (Genesis 24:32) and the written language of the camels, and the

Verse 5

And he still would not return. Nevertheless, he did not wish to return. The Holy One, the Blessed One, said to him, and he returned to Gedaliah, who had been entrusted with the poor who remained: "They also need you, just like the rest of the exiles."
Meal and burden: A wanderer and a wanderer

Verse 6

Verse 7

Verse 8

Machine Translated by Google

Verse 9

Verse 10

And summer. Debela

Chapter 41

Verse 1

And the king's servants envied him, because he had taken great

Verse 2

Verse 3

Verse 4

Verse 5

To bring the house of God. When they traveled from their home, they did not know about the destruction of the house, and on the way they heard and tore their clothes and shaved their beards
and gathered together. The language of the scratch

Verse 6

Verse 7

Verse 8

Verse 9

Whom Gedaliah had slain. Since he had reason to believe in the advice of Johanan son of Korah, and did not, he brought it upon him as if they had been killed by him.

Verse 10

Verse 11

Machine Translated by Google

Verse 12

To many waters: On the blessing of Mein Segiin

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Maturity as many as them. Maturity as many as they as David, Bar Barzilai of Gilead, when he returned from the war of Absalom, as it is said in the Book of Samuel (2 Samuel 19:39) "I will pass by as many as them" and so on.

Chapter 42

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Machine Translated by Google

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

And the sound of the trumpet: that the watchmen may be warned to warn the people.

Chapter 43

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Machine Translated by Google

Verse 9

And they buried them in cement. This is a falling foundation in the ark, like a place of standing, and its foundation is like: "His face was covered" (1 Kings 19) and it was buried in the mortar in a rectangle, in cement, and its envelopment is in the ÿÿÿ.

Verse 10

:Spiritu. His tabernacle and his likeness are in the heavens, in his spirit, a sanctuary (Job 26:13)

Verse 11

Verse 12

And it shall cover the land of Egypt. He shall bind up all his spoil and go forth as a shepherd binds up and rolls up his garment: and they shall cast it from his shoulders as he leads his flock before him.

Verse 13

The tombstones of Beth Shemesh. Altars made there by those who converted in the days of Hezekiah, the captives of Sennacherib, who led the captives of Mekush and Egypt before Jerusalem on the day of its destruction, as he said (Isaiah 19:18) In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear to the Lord of hosts, the city of destruction will be said to be one, and Jonathan translated the city of Kiriath Beth Shemesh, which was called Deida, which was called Meherab, which was called Hada Manahon.

Chapter 44

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Machine Translated by Google

Verse 8

Verse 9

Verse 10

They were not oppressed. Their hearts were evil.

Verse 11

Verse 12

Verse 13

Verse 14

But if refugees. Jeremiah and Baruch returned to the place where Nebuchadnezzar had exiled them when the land of Egypt was given into his hands: in the twenty-seventh year of his reign (Ezekiel 29) Thus it is understood in the order of the world.

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

: The one who is unique to our people. Unknowingly:
Intended to be sad. Patterns like the image of nerves (nerves like the image of a maiden as above 22)

Verse 20

Verse 21

Verse 22

Machine Translated by Google

And the Lord could no longer bear it. As in, and could not.

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Pharaoh: Hephaestus. Pharaoh Tabira and this "chat" is used in place of the "a"

Chapter 45

Verse 1

Verse 2

Verse 3

And I found no rest. The Divine Presence did not minister to me to prophesy as the Spirit rested on them (Numbers 11:26). How have I changed from the disciples of the prophets? Joshua ministered to Moses, the Holy Spirit rested on him: Elisha ministered to Elijah, the Holy Spirit rested on him. What have I changed?

Verse 4

And the whole earth. It is the one that is condemned to this destruction and destruction.

Verse 5

Machine Translated by Google

Ask for great things. Prophecies like "Tell me all the great things," etc. (2 Kings 8:4) "Call to me, and I will tell you great things," etc. (above 33) The Holy One, blessed be He, said to him, "If there is no vineyard, no hedge, and if there are no flocks, no shepherd, I will not reveal myself to the prophets except through the merit of Israel." Thus it is said: In the beginning of the Mekhilta

Chapter 46

Verse 1

Verse 2

Verse 3

: A shield. It is made of leather and is polished and when worn for war, it is anointed with oil. : A shield. It is made of wood, the image of our twelve.

Verse 4

Marko: The spears. Like a spear and a spear (Leviticus 7) Purbir Balak

Verse 5

:These are Hittites. Egypt
And they did not turn back. They had no leisure to continue the war.

Verse 6

Verse 7

:Kior will rise. He was accustomed to raising troops around him like a river to overflow around him.
:They will shake from their waters. Demeterpin Mohi

Verse 8

Kior: It will rise. It was used to rising.
:Ovida. As in I will lose

Verse 9

And they were reveling. The tongue of foolishness.

Verse 10

:Ruthah. The tongue of satiety, not the tongue of drunkenness, like the wine of the transliteration of Meroe in the land of the north. When Pharaoh went against Nebuchadnezzar at Carchemish, and also fell, and his mighty men were slain, and he fled from the war:

Verse 11

Verse 12

Machine Translated by Google

:A hero in his heroism failed. When they ran away, they would stumble and bump into each other.

Verse 13

Nebuchadnezzar's second plague. This is the second plague that Nebuchadnezzar destroyed Egypt in the twenty-seventh year of his reign (Ezekiel 29:14), as we have seen in the world order.

Verse 14

Stand firm and prepare for war. Prepare and prepare for war.

Verse 15

swept away. Your warriors were washed away and slipped like a sweeping rain (Proverbs 28:3) swept away, in the second language, and Menachem combined the language with the word "Kliyon" and also combined a sweeping rain and Donash solved a sweeping rain like a rain (Hebrews 10:33) branched like a branch of a flower in a vase (Isaiah 10:33) :

Verse 16

:Many are the failures. The Almighty God who has been repulsed and many are the obstacles to him

He also fell. They gathered together one to another, saying, "Let us arise and return to our people from the place from which we came out: to

fight: the sword of the dove. The destruction of hatred is like a drunkard, the dove is the tongue of wine, not the tongue of deceit."

Verse 17

They called it: In war they proclaimed a parable of shame: Pharaoh,

king of Egypt, who raised his voice and shouted for applause to praise his soldiers.

The time has passed. The day of war has been set for him to go out and fight, but he has not gone out, and a day has passed. Date:

Verse 18

For as the word of truth is established in the mountains, and Mount Carmel is upon the sea: so shall this thing come upon Egypt.

Verse 19

: A vessel for exile. A man setting out on a journey prepares for himself a pot and a pitcher of earthenware to drink from: and it is kindled. The tongue of a tsiya

Verse 20

:Beautiful cart. Malchut Yayya

: A wrinkle. From the common people of Catullus, a cut tongue, and also from a wrinkled material (Job 33) : From the conscience. From Babylon

Verse 21

: Hired. Her hair is like a hired razor (Isaiah 7): Marbak. Kupala in Hebrew:

Turn away. Turn your back, ask to

flee

Verse 22

Its voice is like a snake that will go. The snake came to teach about Egypt and was found to be a teacher. We learned from this that when God, the Holy One, said to the snake, “You shall go on your belly” (Genesis 3), and it severed its legs and its voice went at the end of the world like this: It is narrated in the 2nd Medot of Rabbi Eliezer, son of Rabbi Yossi of Galilee: “For they

will go with might.”

Machine Translated by Google

Verse 23

They cut down a forest. They have the power to cut down every forest, for
it will not be searched. The number of their army

Verse 24

Verse 25

To Amon. On Amon, on the minister Amon, there is a great tongue like the one who speaks of Amon (Nahum 3:8).

From: Alexandria, Rabbah of Lashin, Delishandra, Balazs

Verse 26

And after that. At the end of forty years, as Ezekiel said (29:13)

Verse 27

And you, do not fear. The righteous who are in the midst of Egypt, who were exiled there against their will.

Verse 28

:to the trial. In the law, spare a little, a little: and
cleanse. The tongue of Tiot and the tongue of the destroyer, and so Jonathan translated the tongue of the kidney.

Chapter 47

Verse 1

To the Philistines. On the Philistines.

Before Pharaoh struck Gaza. When Nebuchadnezzar was besieging Jerusalem in the tenth year of Zedekiah, Pharaoh's army came out of Egypt and the Chaldeans came up against Jerusalem. Pharaoh heard this and destroyed Gaza and returned to his land in peace.

Verse 2

Verse 3

:Sha'at. He has no imagination and Yonatan translated it from Pesuait
From the noise of his car. From the noise of his car
:His wheels. His chariot wheels: Fathers did
not turn to sons. To save them

Verse 4

To destroy Tyre and Sidon: The Philistines would help them from their enemies
:E button. Izlach Belaz

Verse 5

:It seems. It was destroyed.

: Gather yourselves together. Sing in mourning and weeping.

Machine Translated by Google

Verse 6

:A sword for the Lord. Which the Holy One brings into
the world: Calm. A soothing tongue

Chapter 48

Verse 1

The Misgav: Place name

Verse 2

Account: And Medman named a place and according to their names he mentions their calamity.
Imagine: Try.

Verse 3

Verse 4

Her youth: The youngest of the kings, Sultanahmet.

Verse 5

The tablet's name is Ma'alat Ha'lahit. It is a place name.

Verse 6

Like a desolate tower. A desolate tower is built in the wilderness, and there is no habitation around it except for tent dwellers, and a tower that stands without habitation looks like a ruin. Thus Jonathan and Menachem translate it as desolate, where a tree from the trees is named.
The forest:

Verse 7

Verse 8

Verse 9

Give a crest to Moab. Give a wing to Moab. Everything that is attached to the crest and protrudes from man and beast is called a crest, as you had for a crest (Numbers 15:39). And he took me by the crest of my head (Ezekiel 38:38).

For we will go forth. For with flight and haste you will go forth into exile, and it will be that we will go forth from the region of the land of the living, so his companion Menahem said, and so it was that we also went forth (Lamentations 4:15), and Jonathan translated it as "a testimony from Moab," giving to others: the crown of the crown that belongs to Moab.

Verse 10

The work of the Lord: The work of destroying Moab, which is the mission of a place

Verse 11

Machine Translated by Google

:Not a tiger. Not passed.

Verse 12

: Gypsies. And from the mouth of the gypsy to the opening (Isaiah 51:14) is the passage of the intestines in diarrhea: and their corpses. The barrels of the Moabites

And they will be broken. They will be broken like a lamentation, they will be considered as deaf and dumb (Lamentations 4:2). Every lamentation will be filled with wine (above:13).

Verse 13

:Mechmush. Who trusted in him

From the house of God: The Golden Calf

Verse 14

Verse 15

Verse 16

Verse 17

:A lamentation for him. A lamentation like a rock shakes him.

Verse 18

Verse 19

Ask a miracle and escape. Ask one of the miracles and escapees from Moab, what would become of her if she escaped at all?

From the corrupt:

Verse 20

Verse 21

And judgment comes. And calamity comes.

Verse 22

Verse 23

Verse 24

Verse 25

Machine Translated by Google

Verse 26

: Hire him. Give him poison to drink until he gets drunk.
:He too. As he was used to.

Verse 27

You would shake your head and joke about our sword, but as much as you would joke about our sword, you would waver to go out into exile, and you would waver on the high places of the earth.

Verse 28

In my mouth, I have become weak. A place where the water is dug under the high embankments of the riverbank, and when the river recedes, the hollow is empty, and the dove nests in one of the hollows of the hollow, and when a large river washes away the nest, and it migrates from there. Thus I heard, and Jonathan did not translate it that way, and it became like a sliver of a feather from a feather. And Nahta and Sarai were in the midst of Guba.

Verse 29

Verse 30

His transgression: And not so. His hatred of Israel is neither true nor false.
:In fiction. His heroes
They did not do so. They did not repay the seed of Abraham who fought with the kings and saved their father Lot.

Verse 31

Kir Haresh: A city from the land of Moab.
:Contemplate. Moaning like thinking doves

Verse 32

I will weep for you with the weeping of Jazer. When this prophecy was spoken, Jazer was already in ruins and was near Moab. I will weep for you with his weeping, for you will also be like him.
The vine on the stage: The land of vineyards was
Your abandonments. As she likened it to a vine, she likened her heroes to the abandonments of the vine. They crossed the sea. They went into exile.
Your summer. The language of summer is like figs and your end, which is L. There is no end in it, and the savior is a degusha.

Verse 33

And gathered: And her bride, that she may not see
He will not tread. Grapes in the voice of Anut, cheer with joy as they would do: cheer, not cheer. The cheer they will shout will not be the first cheer, but the cheer of an experienced swordsman.

Verse 34

:Triple stroller. Ladylike country

Verse 35

Verse 36

Machine Translated by Google

Therefore, the rest of the work is done. For what he did with pride, for that he was lost.

Verse 37

: Calluses. Scratches

Verse 38

Verse 39

How did they mourn her? They mourned her and said, How did they mourn her?

Verse 40

:Like an eagle, the enemy will fly to Moab.
:Idaa. Fly.

Verse 41

The city name: HaKriyat.

Verse 42

Verse 43

Fear and shame. These two things are difficult for each other, fear makes him flee and shame is ready to fall.
In:
:Phat. Pusha Balaz

Verse 44

Verse 45

Shadow: Calculation. It is tall and has a shadow.
:Stand. Those who sought to rest in the shade, who no longer had the strength to flee:
From the son of Sihon. From the city of Sihon, like the son of Reuben (Joshua
9:11). Atripirsada"a Balazs and Menahem his companion, the source of the 30th and the 5th, and the dear ones of a precious tongue: The sons of Shaun. Those who raised the voice of glory

Chapter 49

Verse 1

Israel has no sons. The house of Raphah and the house of Ahab snatched away a door that is the king's
astonishment. The idolatry of the children of Ammon is their king, as it is said (2 Kings 23): And the children of Ammon are an abomination to their king.

Verse 2

Machine Translated by Google

Verse 3

For she robbed Ai, which is near her, and she is from the land of Ammon.
The daughters of Rabbah. Rabbah of the
children of Ammon, and they wandered about in the fences. Jonathan and Ethaemon, having gathered themselves together in the army,
were scattered, and they wandered about in the language of wandering soldiers, and in the language of sheep fences full of flocks, and they were
scattered, and they wandered about in the dung of sheep fences, and they were despised and despised by Esau (Genesis 25).
And they did:

Verse 4

:Rejoice. Glory in the valleys. Your land is a land of
valleys, and there is no stopping of the rains, and there is no sun that controls it.
Your valley overflowed. A plague of heavy rains came until the waters overflowed the valley and washed away the roots of the grain. Thus says the Lord.
Menachem:

Verse 5

:A man before him. All who can hurry and flee
: To wander. L. to wander and wander (name d)

Verse 6

Verse 7

In Yemen. Edom is in the south of the Land of Israel, as it is said: "And you shall have the border of the Negev from the Desert of Zin by Edom"
(Numbers 34:3).
This section: Structures
: It stinks. It's spoiled.

Verse 8

Turn away. Light a fire from this place and turn away the house (Leviticus 14).
They went deep to sit. They tried to hide in the depths of secrets, they turned deeper. They are all commands.

Verse 9

If harvesters come to you, I have revealed, etc., a rumor I have heard, etc., any such example is that Obadiah prophesied about Edom, and
since one style arises for several prophets, and no two prophets prophesy.
In one style, things are a bit different:
:They will not leave any children. In Batima and the robbers who came upon you, they left you nothing.

Verse 10

I have uncovered. I have uncovered like the white cleavage (Genesis 30:37) and you have covered up my remains so that none of them will remain:
as it is said, “Do not cover up his remains” (Obadiah 1:14).
And he sought to hide, but could not.

Verse 11

:Leave your orphans. May you die in Israel.

Verse 12

Who have no right to drink. They were not brothers to them, and if they did wrong to them, they have no right to death.
:Like you

Verse 13

Machine Translated by Google

For shame. And for a curse, there will be trouble in the cities of Moab, except for the matter that is said of Jobab the son of Zerah: From Basra (Genesis 37) she will be afflicted with him.

Verse 14

Verse 15

"I have given you a small one. There is no king among them, the son of a king; it was not their way in Rome to set up a king, the son of a king."

Verse 16

Your monstrosity. L. You were in a hurry and panic to arouse your anger against your brother, and some have a monstrous tongue: and some have a monstrous tongue
:He raised you. To harm them :He dwells.
He dwells :He seizes.
Like a seizer and the judge will grant him

Verse 17

Verse 18

Verse 19

Like a lion will he come up from the Jordan, which is a place of lions, as Jonathan translated it, so will the enemy come up to :Neha Eitan
:I will calm down. I will sacrifice the moment.
I will run over it. Suddenly and successfully he will destroy it and in a little moment he will return to his place. And I say, I will run over it. Above it, that it may prevail over it and be higher than it, and above the heavens, and above it: (Isaiah 6:12) Above his garments (1 Samuel 12): And who is a young man? Whom have I chosen to avenge myself? I
will appoint my vengeance upon her: and who will appoint me for war to fight with me?

Shepherd: King

Verse 20

:If not. Tongue really
:will be carried away. will be dragged away
The young of the flock. The despised of the nations and our lords demanded a prize that is the youngest of the sons of Japheth.
The tongue of the wilderness

Verse 21

Verse 22

Verse 23

Shame on Hamath and Arpad. The cities of Aram, because they heard a bad report about Damascus, which is the head of Aram, as it is said: For the head of Aram is Damascus (Isaiah 7:8). Therefore they have faded away.
In the sea of worry. Her worry is like the worry of the calm sea. Every worry is a fear of the tongue.

Machine Translated by Google

Verse 24

Damascus has become weak. Her hands have become weak from bread.
:Vibration. Sweat.

Verse 25

How did it not leave? It was not filled with dirt around its wall to strengthen the wall, as if they had left Jerusalem until the wall (Nehemiah 3:8). And there is still a solution to why it was not left from this evil, lest evil come upon it:

Kiryat Mushoshi: This is how a queen will mourn for her.

Verse 26

Therefore, the tongue of an
oath: They will destroy it, and it will not move from the tongue of silence, that every city is destroyed, no voice is heard in it.

Verse 27

Verse 28

Kedar: They dwell in the wilderness, and their tents are without wall or city.

Verse 29

: Magor. Amashmant Belaz 31 A language of fear

Verse 30

For he has counseled you, etc. And what is the counsel? Arise, go up to a peaceful nation.

Verse 31

They will dwell alone. They will surely live alone. There is no need to gather and live in a crowd of people, for they are not afraid that an enemy will come upon them.

Verse 32

:Wig cuts. Assigned from end to end of the winds

Verse 33

Verse 34

Verse 35

The arch of Elam. The hope of Elam (SA Hezkat Elam): The beginning of their
valor. The best of valor.

Verse 36

Machine Translated by Google

Verse 37

Verse 38

And I have set my throne. My siege.

Chapter 50

Verse 1

Verse 2

:And behold, a miracle. Purka"a Bel"z The assembly sign is: Bel. And
Merodech Names of Babylonian star worship

Verse 3

A nation from the north: Media and Persia

Verse 4

Verse 5

This is the way. This is the way Jerusalem will turn its face when Babylon is destroyed and will go out from it with the permission of Cyrus, king of Persia.

Verse 6

Their shepherds have wandered. Their great ones have
wandered from the mountains, they have wandered to the mountains, to the worship of the stars in the mountains, they have wandered to

Verse 7

And their ancestors' hope. And the father's hope.

Verse 8

Nodo: Out of Babylon. From now on, go out from there.
Like a goat before a flock. The way of the goats to go before the flock at the head of the goats.

Verse 9

And they prepared for her. Witheron went up to battle.

Verse 10

Verse 11

: Horses of my land. Looters of my land.

Machine Translated by Google

:Because they are busy. L. Fat:
Like a threshing floor. Threshing floor with grain and always eating

Verse 12

Your mother: Your entry.
End: You Chaldeans, if your beginning is great, your end will be a desert.

Verse 13

Verse 14

:His hand was at her. They threw stones at her as if she were a stone in his hand (Lamentations 3:53)

Verse 15

And she gave her hand. Like a person who has no strength and extends his hand to anyone he sees to ask for mercy and help, and so on:
The Egyptians gave their hand (Isa. 5) We extended our hand to the Egyptians to ask for help from
them. Its foundations were strengthened, and so on, and I will make them strong (Ezra 4:12) and in a secondary language, such as these: Those
who sew for the seams, and so on, and they recovered and became strong.
When she did: to the city of

Verse 16

:Cut off the sower. They brought a king from Babylon and his whole body was destroyed in the era of slaughter.

Verse 17

The tribes The first one: They ate. The exiled one:
He himself. They caused his bones to be burned, which finished the songs of Judah and Benjamin, himself, the words of Rabbi Balazs.

Verse 18

Verse 19

And the Carmel pasture. L.

Verse 20

Verse 21

You have upset me and irritated me.
:Pekud. Name of a country and also Pekod, Shua, and Koa (Ezekiel 23:23) T"T" Name of countries: And do according to all that I
have commanded you. You are Cyrus by the hand of Isaiah the prophet (45).

Verse 22

Verse 23

:The hammer of the whole earth. Which would blow up and strike everything

Verse 24

Machine Translated by Google

:I have a hard time for you. A minefield tongue

Verse 25

Verse 26

:Come to her from the end. From the end of the city, start at her so that she will not know and be
caught suddenly: Open her mangers. T"a Abulaha its gates and he has no imagination, and Menachem combined the language of
the manger: Salva. trample her
:Like heaps. Granot

Verse 27

All its fruits. The prophets thus likened the princes to bulls, knights to chariots, and the princes to horses.

Verse 28

Verse 29

They made a noise to Babylon. And Saul heard the people (1 Samuel 16) calling to gather to Babylon: they shoot arrows as if they were his enemies (Job 16:13)

Verse 30

:Therefore. L. Oath

Verse 31

Verse 32

Verse 33

Verse 34

:Calm the land. When Babylon falls, there will be peace and comfort for all.

Verse 35

Verse 36

To the sorcerers: To the sorcerers and their enchantments.

And like unto them is the one who breaks the signs of the sorcerers (Isaiah 44) and so also in the name of the sorcerers: And they speak lying words.

Verse 37

The evening. Sumachvata Grantia"e Balaz

Machine Translated by Google

Verse 38

And in the days they will be praised. They will wander in the wilderness of Belaz and the land of the giants, who had them.

Verse 39

The fleet of the islands. Tamon will be a treasure trove of animals, especially the ones mentioned in the ruins.

Verse 40

Verse 41

Verse 42

Verse 43

Verse 44

Behold, as a lion, who comes up from the Jordan, so the robber will come to the valley of Eitan. Thus Jonathan translated, "Is there a king in his kingdom? He will ascend like a lion from the Jordan." We have learned that the Jordan is a place for lions. And even so Jonathan translated, "How can you do this in the Jordan to receive animals created on high?"
Jordan:
:Because I will calm down. When I bring the time
:above her. above her
Who will prepare me for war?

Verse 45

Young men of the flock: A young prize for the sons of Japheth

Chapter 51

Verse 1

Lev Kami. Chaldeans in the Hebrew Bible, a spirit corrupts the spirit of the king of Persia, and as long as he corrupts, the spirit of the Talmud is in the Bible.

Verse 2

:And it was destroyed. And it was destroyed.
And they spat at him.

Verse 3

"He who treads, this is a short reading: He who treads, his bow shall tread upon that which I say."
:And let him not reveal his secret. Let him not heal.

Verse 4

Machine Translated by Google

Verse 5

: For not a widow. They did not forget to avenge his vengeance:
For their land. of the Chaldeans

Verse 6

Escape: Israel from Babylon

Verse 7

:A golden cup. Babylon was hitherto in the hand of the Lord, to make all the earth drunk with the wine of wrath: therefore
the nations shall rejoice. They shall be drunken and bewildered.

Verse 8

Verse 9

Her judgment reaches to the heavens. Her calamity reaches to the heavens.

Verse 10

The Lord has brought forth our righteousnesses. We have remembered our righteousness before him, and the righteousnesses of our fathers have come before him.

Verse 11

:Brother L. Cleanliness
The signs: The signs that the arrows are placed in.

Verse 12

:The Lord has also planned it. It has been many days.
He also did his plan through the Bible to speak two things one after the other and through the last came the first:

Verse 13

Your end has come. Your end.
:True in your judgment. From the law of Hasmash, no, be true in your judgment, from the law of your end, as if it were done.

Verse 14

In his soul. Inshimishimush Bil'az
:Because if. Tongue really
:I have filled you with a man. I will sing your praises from the people of the land of the gods,
and they will answer you with joy. And you will be raised in Calhoun.

Verse 15

Verse 16

Machine Translated by Google

Verse 17

Every man shall be burned. He who makes an idol for a god
shall be burned. The tongue of a mask

Verse 18

When God, the Almighty, commands them and their servants:

Verse 19

And the tribe of his inheritance: Jacob, mentioned above at the beginning of the Bible.

Verse 20

You are a blow to me. Until now you have set you before me to destroy and to blow up the nations to which I have exiled them.

Verse 21

Verse 22

Verse 23

Verse 24

And I will pay to Babylon. After all this I will finish my revenge by him on the idolaters.

Verse 25

Verse 26

Verse 27

:Consecrate his time.
:Tepsar. The language of might (or L. Adon)
Nail: The king of Bela is like a nail to the hairs of my flesh (Job 4:15)

Verse 28

Verse 29

: And the beginning. A tongue that is trembling.

Verse 30

: It sprang up like a sinew (Genesis 33) that sprang up from its place.

Verse 31

Machine Translated by Google

Verse 32

Verse 33

Like a threshing floor at the time of threshing. For now it is full, like a threshing floor when its grain is threshed, which is full of wheat. Soon it will be emptied and become like a threshing floor at the beginning of harvest, which is empty.

Verse 34

Verse 35

Hamsi Shari: The cry of Hamsi and my food that Shari ate

Verse 36

Verse 37

Verse 38

:You are young. L. donkey youth

Verse 39

I will make their drink hot in the heat, that they may be drunken: and they shall sleep. And they shall sleep.

A world year. A world year, and so it arose there from a feast and drunkenness, they were destroyed and killed, and the city was captured, as it is written (Daniel 5:2) Belshazzar said in the taste of Hamra, etc. (ibid.) My wife Hamra, etc. (ibid.) In the house of Belialia, the king of Belshazzar, etc. (ibid.) And Darius, having received the kingdom,

Verse 40

: Kacharim. Sheep, (V"T) Kacharin

Verse 41

:Shashch. Babylon in the 1st century BC.

Verse 42

Ascended the sea against Babylon. A force as great as the sea.

Verse 43

Verse 44

On Bel: On Babylonian Star Worship

He swallowed it up. All the inhabitants of the earth were humbled under it.

Machine Translated by Google

And they shall not flow. And they shall not be gathered together, and all the nations shall flow unto him (Isaiah 2:2) as the waters of the rivers: all that go to the sea

Verse 45

Verse 46

:In the rumor heard in the land. This rumor of Belshazzar being killed
And in the year the rumor came. In that same year the rumor that Babylon was destroyed by itself from heaven will come, as it is said (Isa. 13): And Babylon will be a pride among the kingdoms, a glory among the Chaldeans, as when God overthrew Sodom. And Gomorrah:
And then the second year.
The good news: Thus saith Cyrus king of Persia: Who among you of all his people is this? (Ezra 1:3)
And ruler over ruler. Darius the Mede reigned one year, and Cyrus the Persian reigned the second year.

Verse 47

Verse 48

Verse 49

Babylon also: There were to fall the slain of Israel.
Even to Babylon. The slain will fall in all my land.

Verse 50

:Refugees from the sword. Israel exiled to it, who escaped from the sword of Nebuzaradan

Verse 51

For we have heard reproach, that the Chaldeans have spoken and reproached us, saying, The hand of our God is high, that we have destroyed him.
:His house

Verse 52

A hollow groans. A hollow will scream when a person is killed with an arrow or a spear and he groans when the spear is pulled out: he groans.

Verse 53

:And if you fortify. The language of a fortress is
strength: From me robbers will come to her. From me, from the heavens above her, robbers will come to her.

Verse 54

Verse 55

Nathan: The sound of their voices was heard. The sound of their shouting was heard.

Verse 56

Machine Translated by Google

Verse 57

Verse 58

: It will be shaken. The language of the excavation is: Awake, awake to the foundation (Psalms 137:7) : It is
empty enough. With much emptiness that it will come upon them.

Verse 59

: The minister of rest. A close relative by his side would see the king's face bringing him comfort.

Chapter 52

Verse 1

Verse 2

Verse 3

Because it was against the will of God. It caused Zedekiah to rebel against the king of Babylon, which was the beginning of the destruction.

Verse 4

:Dick. Saffron

Verse 5

Verse 6

Verse 7

:They will flee. Like they fled
Through a gate between the walls. He had a cave from his house to the plains of Jericho, and I have already explained it in verse 1: This (no)

Verse 8

Verse 9

Rablah: She is Antioch.
And he spoke judgments to him. For he served on the oath.

Verse 10

Machine Translated by Google

All the rulers of Judah. The Sanhedrin said to them: "You have made him break his oath, and it was a sin in the sight of God to break his oath."

Verse 11

: Depository House. In the Prisoner's House

Verse 12

Verse 13

The Great House. Synagogues in which prayer is held, and seminaries in which the Torah is held. The Amoraim sect is:

Verse 14

Verse 15

:Overconfidence. Like the crowd

Verse 16

And the Yoggi: We dig in the land of our sages, and they said, "The sides of the snail"

Verse 17

:And the machines. Of sinks.

Verse 18

The singers: They are singing instruments.

Verse 19

And the threshing floors. I do not know if they are of the type of singing vessels, and I say that they are basins to receive blood, like the blood on the threshing floor (Exodus 13). Some interpret the threshing floors as pitchers, according to the translation of Jonathan, which was translated by Throne of God. For thus it appears that the threshing floors are not of the type of singing vessels, but are pitchers: the censers. In which coals are struck from the altar: the cleansing vessels. The golden branches in which the bread of the Presence is placed, as we have seen in the offerings.

Verse 20

Which is under the machines. I did not know that they were under the sea, and it seems to me that this is nothing but like: with the machines.

Verse 21

They will surround us. They will encircle us. They will circle our circumference.
:and its thickness. Four fingers around its hollow :hollow.
Hollow

Verse 22

And a lattice and pomegranates on the capital. It is made of two basins, one in its way folded with the lower and upper sides called a lattice of Kuypa in the language of Laz and pomegranates were tucked in chains and the chain is two.

Machine Translated by Google

Its heads are tied together and it is placed on the lattice from above, where the lattice is short at the top, and it descends to the place where the lattice and the capital are glued, which is the broad belly of the capital, and there it stands, and the pomegranates cover the place where the two mouths of the basins are glued together.

Verse 23

Ninety-six years. And at the end of the Bible it says all the pomegranates are one hundred on the lattice and in the book supposed (1 Kings 7:42) He says, "And the two hundred rows of pillars, four hundred for the two lattices." From now on, there were four hundred for the two lattices on the two pillars, two rows for each lattice and the row. It is a hundred that he said here, all the pomegranates, a hundred on the lattice for the first column and two hundred for the two columns. It is he who says there were pomegranates, two hundred columns around, two hundred for two columns around the one pillar, and so on for the two mountains, four hundred. And the pillars that Solomon set up in the hall near the wall of the temple, and the wall covered four pomegranates for each column that were not visible from the outside. It is he who says here, "And there shall be pomegranates." And ninety-six :

Its spirit. Just as the spirit of every box requires a "Med" at its beginning, the "A" has placed it at its end, and for this the reason is from above under the "Rish", meaning ninety-six of them are visible to the spirits of this column. I learned in P: Thirty-two Medot, which the Rabbi, the son of Rabbi Yossi of Galilee, said.

Verse 24

The Mishna: The deputy priest appointed under the High Priest to act in his place if something happens to him. The gatekeepers. The people to whom the keys of the sanctuary are entrusted.

Verse 25

And seven men who were in the king's presence. And in the book (2 Kings 25:19) it says, "And five men of the second kind are important and not so important."

He who armies the people of the land knows from the census of each city how many people it sends to the army.

Verse 26

Verse 27

Verse 28

In the seventh year. He exiled Jeconiah, and in the Book of Kings it says in the eighth year, how is it that the eighth year of King N"N is the seventh year that he conquered Jehoiakim, saying, "First year he conquered Nineveh: second year he went up and conquered Jehoiakim."

Ten thousand, this is written, Jews three thousand. And from other tribes seven thousand,

Y Three thousand Jews decided between two readings at the end of the Book of Kings, one verse says: Thousands (ibid. 24) and one says seven thousand (ibid. 25). This one came and interpreted the Jews as three thousand: ten thousand and from the other tribes seven thousand.

Verse 29

In the eighteenth year. It is the exile of Zedekiah and above he says (here) the nineteenth year of King: N"N nineteen years that King Jehoiakim conquered

Verse 30

In the twenty-third year Tyre was given into his hand, and Judah, which is in the vicinity of Ammon and Moab, was swept away, seven hundred and forty-five: thus it is explained in the order of the world.

Verse 31

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On the twenty-fifth of the month. And in another place it says on the twenty-seventh of the month, on the twentieth of the month, Satan Nebuchadnezzar died, and on the twenty-sixth he was buried, and Oiel Merodech took him out of his tomb, and on the twenty-seventh of the month, King And he lifted up the head of Jehoiachin:

He lifted up. They lifted up and grew, to be hated later by the rest of the kings, as he lifted up the head of the children of Israel.

Verse 32

Verse 33

Verse 34

And his meal. He takes a reward from the king's house for all his needs.